

HISTORY OF THE
PRESBYTERY OF HUNTINGTON

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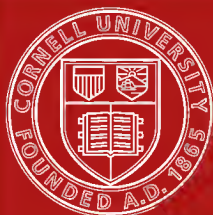
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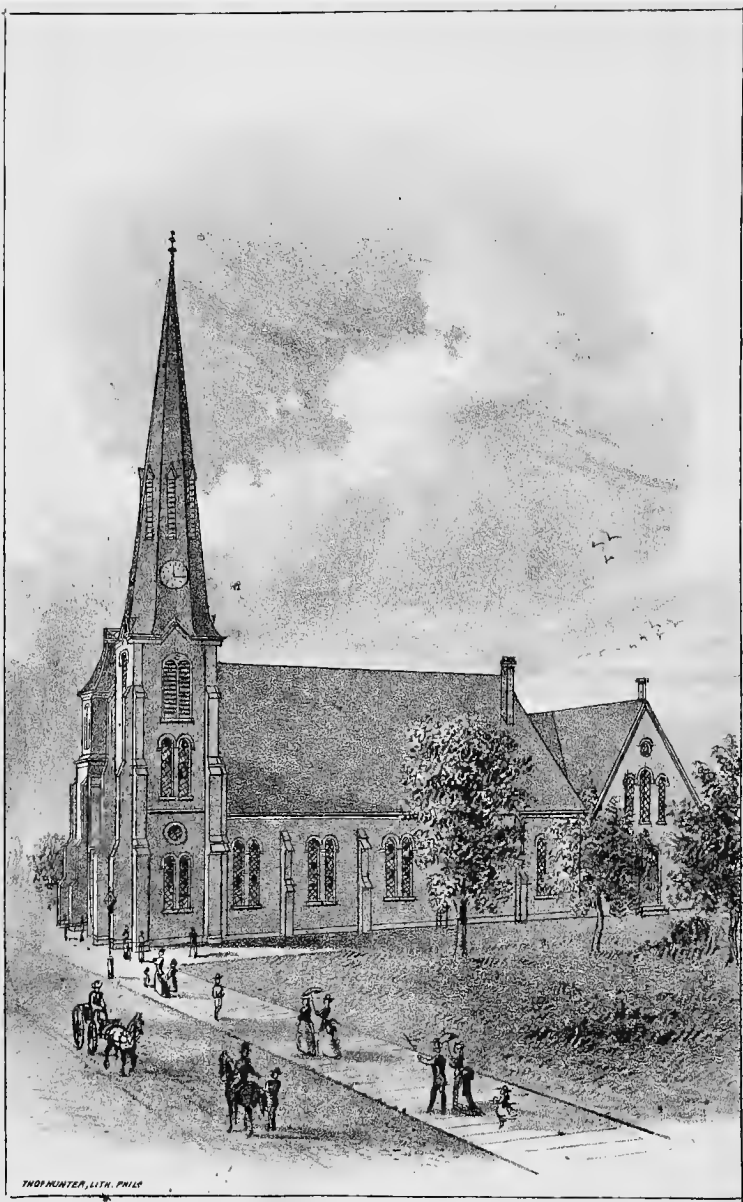


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THE HUNTINGDON PRESBYTERIAN CHURCH.

HISTORY

OF

The Presbytery of Huntingdon;

BY

WILLIAM J. GIBSON, D.D.,

PASTOR OF DUNCANSVILLE AND MARTINSBURG CHURCHES.



BELLEFONTE, PA.:

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P R E F A C E.

The history of the Presbytery of Huntingdon was suggested more by circumstances of a personal character than of public consideration. The histories of other Presbyteries have been written, which have not had so long an existence, or more important events to record. It is proper at once to state, that no person is responsible for this history but the writer, though he has received material aid in preparing it from some of the brethren of the Presbytery, with others of the Presbytery of Northumberland, which was formed of members originally belonging to the Presbytery of Huntingdon. For the historical part proper, the dependence has mainly been upon the Records of the Presbytery. External aid has been chiefly in the biographical part of the work. The names of all the brethren by whom I have been encouraged and favored with valuable help, are too numerous to mention. But I cannot forbear in this connection acknowledging my obligations to Dr. ROBERT HAMILL, the Stated Clerk of the Presbytery, and also Rev. ANDREW D. MITCHELL, Stated Clerk of the Presbytery of Carlisle, and the Rev. WILLIAM SIMONTON, of the Presbytery of Northumberland. When indebted to others for biographical sketches, and other service, the names are usually appended.

The question, how far the truth of history requires the exposure to public view of the frailties and sins of those who have been members of the Presbytery, has been embarrassing and difficult of solution. It could not be expected that in the history of nearly three-quarters of a century, there would be found no blots or scandals among the members of the Presbytery. If no mention were made of these, and a perfectly unstained record only appear, it might have the appearance more of a eulogy than of an impartial history. Whatever may be justly said of the Presbyterian Church, it cannot be denied that she has ever been distinguished in maintaining purity in morals, and orthodoxy in doctrine in her ministry and members. And it is a well known fact, that it is more difficult to get into the ministry of the Presbyterian Church than that of almost any other known denomination. But subjects of discipline among the members of the Presbytery have been few and far between, and almost every case originating out of the pernicious social customs of the times in which they lived. .

The history of the Presbytery of Huntingdon is necessarily, in part, a history of the Presbytery of Northumberland. The first sixteen years of

its existence it covered all the territory now occupied by both Presbyteries. At the division in 1811, some of the most venerable members of the Presbytery were set off to the new organization. In view of this it seemed proper, as it was a great pleasure, to include in this history a sketch of the lives of those excellent fathers, though they were not members of the Presbytery of Huntingdon at the time of their death. To this end application was made to the descendants of those venerable men. Hence our obligations to Rev. Dr. ISAAC GRIER, Rev. JNO. P. HUDSON, and the Rev. WILLIAM SIMONTON, Stated Clerk of the Presbytery of Northumberland.

The original design was principally to rescue from oblivion the names of the original members of the Presbytery, whose labors were so abundant, and whose trials and disadvantages were so great. In addition to the extensive fields which they had to cultivate, the want of suitable church buildings in which they had to minister, added greatly to their discomfort, which they shared in common with the people. The first churches were built of unbewn logs, without any plastering, sometimes without any floor, and always without fire. In the coldest season of the year, the minister had to preach and the people to hear, with their overcoats buttoned up to their chin, and seldom was the sermon less than an hour and a half, and often much longer. Instead of the cushioned pews of these days, slab-stools without any support to the back, and sometimes not even these, were the only sitting accommodations. In one instance, of which we have been informed, the congregation sat usually upon the sleepers on which the floor was afterwards laid, with their feet dangling to the ground. Our modern congregations with their expensive churches, luxuriously cushioned pews, multiplied heaters, and half-hour sermons, could they be transported back to those primitive times, might sooner renounce their faith in the gospel than submit to so much self-denial in the profession of it. But to those hardy gospel-loving people, a hardy God-fearing race of ministers preached, who expected to "endure hardness as good soldiers of Jesus Christ.

Let their ashes rest in peace, till they rise in glory in the general resurrection morn.

DUNCANSVILLE, May 20, 1874.

PART I.

CHAPTER I.

INTRODUCTORY.

SEVERAL histories of the Presbyterian Church in the United States, in whole or in part, have been written, and by the most competent persons. We have been favored with the Constitutional History of the Presbyterian Church by Dr. HODGE of Princeton; and the history of the church by the Rev. RICHARD WEBSTER. The former is the history of the church from its formal organization by the constitution of the Presbytery of Philadelphia in 1705 to 1741, when the great schism occurred. The latter is the history of the church from its origin until the year 1760. No doubt Mr. WEBSTER's history would have been brought down to a much later period of the church, had not his life been cut short in the midst of his labors. Dr. C. VAN RENSSSELÆR, who wrote a brief Memoir of the author, says in reference to his history, as published under his supervision: "Another remark I make here respecting his work is, that it only professes to give the early portion of the history of our church. The period embraced in the present volume is a little more than half a century, and is limited to the reunion of the Synods of New York and Philadelphia, in 1758. The reader, therefore, must not expect to find a complete history of the Presbyterian Church in the United States. The early portion, which is exceedingly rich in events and in illustrious men, possesses a peculiar interest; and this is the portion comprehended within the scope of Mr. WEBSTER's researches." There is, therefore, much left by Dr. HODGE and Mr. WEBSTER for the future historian.

Much complaint has been made by all writers on the history of the church, because of the loss or obscurity of records, and that important facts and incidents have been buried with those who had cognizance of them, and might have perpetuated them by a permanent record. And this with respect to all the Synods and Presbyteries, in all parts of the church. And this has followed naturally from a want of consideration in regard to the great interest which future generations would undoubtedly take in the events pertaining to the lives of the fathers, and these venerable personages themselves. Important

events, sufficiently known and interesting to those then living and acting, have been buried by the lapse of time beyond the hope of a resurrection. Several writers have of late endeavored to gather together and place on permanent record the facts of history that may yet remain in various parts of the church; but have had much occasion to complain of insufficient Presbyterian and Congregational records. Especially with regard to the latter cause of complaint, the writer, in entering on the history of the Presbytery of Huntingdon, has been much embarrassed. Some very worthy and excellent attempts have been made by late writers in various parts of the church to snatch from oblivion much local history of Presbyteries and churches, and with eminent success. Such has been the history of Old Redstone, by the late Rev. JOSEPH SMITH, D. D., and of the Presbytery of Erie, by the Rev. S. J. M. EATON, D. D.

The writer of the History of Huntingdon Presbytery cannot hope to equal their success in the execution of his purpose. The fathers of the Presbytery of Huntingdon have left but few written memorials behind them. They were not writers, but workers, and with such a wide and extended district of country as was originally comprehended within the bounds of the Presbytery to be cultivated, and the few there were to cultivate it, they had no time to write and record, apart from the claims of present duty.

The history of the Presbytery of Huntingdon is the history of its original and deceased members, at least in part; therefore the utmost efforts have been made, consistent with circumstances, to collect materials to give reliable sketches of the lives of these fathers and brethren. With regard to the churches, and the dates of their first organization, in many instances the writer has been unable to obtain any certain dates; and this has been especially the case with reference to the first churches supplied by the original members of the Presbytery. There is reason to believe that most of them were organized years anterior to the formation of the Presbytery; and some had no formal organization at all, at least none that could have been of record. The Presbytery of Huntingdon covered a district of country lying in the very centre of the State, between what was then known as the great west and the east; and as the population pressed from the East to the West, settlements were formed at various supposed desirable points in the centre. Here Presbyterians were found scattered among various communities, and sometimes forming the vast majority of these settlements. They brought with them their

Bible, Confession of Faith, Psalm or Hymn Book—but most generally the Psalm Book in Rouse's version—and their love of the church of their fathers. But ministers to preach the gospel and administer the ordinances were few in comparison with the number of the settlements and points to be supplied; it was therefore but natural, and in many instances a matter of necessity, that these scattered Presbyterians, who were "as sheep without a shepherd" in the wilderness, should voluntarily band themselves together under the lead of their principal men, who acted as elders, without any formal ordination, and the congregation without any formal organization. And those acting in the capacity of elders were, ordinarily, what the name imports, (*presbuteroi*,) the aged men of the various societies. Some aged and godly men would first call the people together in social meetings for prayer and praise, and out of these sprang the larger gatherings. In this state the first ministers and missionaries found them; and without at all disturbing their voluntary organizations, proceeded to preach the word and administer ordinances to them. And who, at this late day, will censure them, though there was no formal organization of congregations, and therefore none to be recorded. The thing was there; God approved and blessed his people by sending to them in due time the living minister, with the ordinances which He is accustomed to bless to increase in numbers and in grace. No doubt the best elders the church has ever had, came into office in this way; godly men, to whom their co-worshippers voluntarily submitted. But it leaves us with inability to give date or history of the organization of many churches.

As the church in general, and the Presbytery of Huntingdon in particular, has been much indebted to the faithful eldership for her peace and purity, it is the design to gather and preserve such materials of deceased elders of the Presbytery as the materials placed within reach may render possible. It is to be regretted that not only the first and original elders of the congregations at the time of the organization of the Presbytery have passed away, but the generation succeeding them having also passed away, their grand-children know little about them but their names. But something is known about elders of later date, worthy sons of venerable sires, who have stood in their lot in days of the Church's trials. The names and deeds of some of these shall be recorded, so far as space and means shall permit.

CHAPTER II.

FROM THE ORGANIZATION OF THE PRESBYTERY IN 1795 TILL THE YEAR 1800.

The formation of the Presbytery—The first Moderator—Rules of Order—The extent of its Territory—The Pastoral Charges of the original members—The Missionary Fund—Action of Presbytery in relation to Aged and Invalid Ministers, and the Families of Deceased Ministers—Committee appointed to examine the Credentials of Traveling Ministers—The first Candidate for the Ministry—First Death—Resignations—Salaries—The first Stated Clerk—The first Commissioners to the General Assembly—No Alternates to the Elders appointed—Presbyterial Meetings—The second Candidate, and the first Licensed—Mr. S. Bryson Called, Settled, Resigns, Cited, Tried, and Suspended—Salaries—Prudence in settling controversies in regard to salaries—Attendance on Meetings of the Presbytery—Reference from Pine Creek.

THE ministers who were constituted into the Presbytery of Huntingdon, originally belonged to and formed a part of the Presbytery of Carlisle.

The Presbytery was formed by the direct action of the General Assembly, but not without the concurrence of the Synod. An overture was laid before the Assembly through the Synod of Philadelphia, requesting the division of the Presbytery of Carlisle.

The following is the record of the act of the General Assembly, in accordance with which the Presbytery of Huntingdon was organized :

“The General Assembly of the Presbyterian Church of the United States in America, having erected such of the members of the Carlisle Presbytery as were situated North of, or by a line drawn along the Juniata river, from the mouth up to the Tuscarora mountain, and along the Tuscarora to the head of the Path Valley; thence Westerly to the Eastern Boundary of the Presbytery of Redstone, so on to leave the congregation of Bedford to the South, into a Presbytery by the name of the Presbytery of Huntingdon; and appointed their first meeting on the second Tuesday of April, A. D., 1795, to be held at Mr. Martin’s Church in Penns Valley; in consequence of this act of the General Assembly, the Presbytery of Huntingdon met at the place and the day aforesaid.

Constituted with prayer by the Rev. JOHN HOGG, after he had preached from John 1:12, he being appointed by the General Assembly to preside until a Moderator was chosen.

The following ministers and elders were present at the organization and first meeting of the Presbytery: REV. JOHN HOGE, JAMES MARTIN, HUGH MAGILL, MATTHEW STEPHEN, HUGH MORRISON, JOHN BRYSON, ISAAC GRIER, and JAMES JOHNSTON; with the elders JOHN WATSON, WALTER CLARK, ROBERT SMITH, and WILLIAM HAMMOND. MR. HOGE was chosen the first Moderator, and MR. JAMES JOHNSTON, Clerk."

The first business attended to by the Presbytery was the adoption of rules for the transaction of business; thirteen in number, and very much the same in substance as now govern all Church courts in the transaction of business. No doubt they were copied from rules adopted by the General Assembly, so far as applicable to presbyterial business.

It will be seen by the act of the Assembly constituting the Presbytery, that it covered a large district of country in the interior of Pennsylvania. There are now no less than fifteen counties embraced within the original bounds of the Presbytery, viz: part of Perry county, and all of Juniata, Mifflin, Huntingdon, Blair, Centre, Clinton, Lycoming, Northumberland, Snyder, Union, Columbia, Clearfield, Montour, and part of Cambria. In all these bounds there were only eleven ministers, the eight who were present and enrolled on the first day, and three who were absent, namely: MESSRS. DAVID BARD, DAVID WILEY and JOHN JOHNSTON. On the second day of the sessions of the Presbytery MR. WILEY appeared, with his elder, DAVID VANDYKE, and were enrolled; also ROBERT RIDDLE, Esq., a member of the Session of Shaver's Creek congregation.

The following are the pastoral relations of the original members of the Presbytery, who sustained pastoral charges at the time of the organization, so far as can be gathered from the minutes. But it is to be remembered that besides the pastoral charges in which they were formally installed, these ministers had various points which they statedly supplied, within what was considered the bounds of their respective charges; for congregational limits were then very much extended, and several congregations and pastoral charges now exist within the bounds of what was then a single charge.

The Rev. JOHN HOGE seems to have had no particular pastoral charge, but as an evangelist, or presbyterial missionary, supplied vacancies as providence opened the way, or Presbytery appointed. The only record made in the minutes concerning him even in the capacity of a Stated Supply, is the application of Briar Creek to have him appointed as their supply for one-third of his time; which request

was granted. On all other occasions, at least with few exceptions, in the record of supplies, Mr. HOGE is appointed to supply vacancies at discretion. He was appointed by the General Assembly to preside and open the Presbytery at its first meeting to organize, probably because he was the oldest member of the Presbytery at the time; or present as a commissioner in the General Assembly when the Presbytery was constituted.

REV. JAMES MARTIN, the second on the roll, was the pastor of East and West Penns Valley, Warrior's Mark and Half Moon. HUGH MAGILL, pastor of Lower Tuscarora and Cedar Spring. REV. MATTHEW STEPHEN, at the organization of the Presbytery, was not an installed pastor, but held a call from Upper and Centre congregations in Wayne township, Mifflin county, which he had accepted; but at the meeting of Huntingdon Presbytery, October 6, 1795, requested leave to return the call, not having been installed.

REV. HUGH MORRISON was the pastor of Buffalo, Sunbury and Northumberland.

REV. JOHN BRYSON, pastor of Chilisquaque and Warrior Run.

REV. ISAAC GRIER, pastor of Pine Creek, Lycoming and Great Island.

REV. JAMES JOHNSTON, pastor of East Kishacoquillas, and Stated Supply of West Kishacoquillas.

REV. JOHN JOHNSTON, pastor of Hart's Log and Huntingdon.

REV. DAVID WILEY, pastor of Cedar Creek and Spring Creek.

REV. DAVID BARD, pastor of Frankstown congregation, now known as the congregation of Hollidaysburg.

It is worthy of notice, that after organization of the Presbytery, and the adoption of standing rules for the transaction of business, the first business taken up was the consideration of a recommendation of the General Assembly respecting contributions to the missionary fund; and finding that few of the members had paid due attention thereto, it was strictly enjoined on all the members to be attentive to that business; and either convey their contributions to the Treasurer of Presbytery, or to the Treasurer of the General Assembly at their next meeting. REV. JAMES JOHNSTON had been appointed Treasurer of the Presbytery. These missionary funds were designed for the same use as now, domestic and foreign, though applied through different agencies. At the same time, in compliance with a requisition of the General Assembly, the proposition to raise a fund for the support of invalid Presbyterian ministers, and the families of deceased ministers, who may need assistance, was considered; and the opinion

of Presbytery was expressed, with apparent unanimity, "that it was inexpedient, and probably would not answer the valuable end for which it was designed." When we consider the large field which the members of the Presbytery had to supply, the widely scattered condition of the Presbyterian societies, the newness of the various settlements, the comparative poverty of the people, and the difficulty of sustaining those who were in the active labors of the ministry among themselves; we cannot wonder that the members of the Presbytery, at that early day, thought it inexpedient, because seemingly impracticable to contribute to such a fund. It is only of late years that this object has been reduced to form, and made one of the regular objects of the churches' contributions; though certainly one which should never have been overlooked. It may be added, that there are reasons which might be assigned, why such a fund was not so imperatively demanded at that early day, as now, when the Church has become so extended, its membership so much more numerous, and its ministers greatly multiplied. In those times it was so much easier for ministers to get possession of a piece of land; which they did, and in most cases found it necessary to cultivate, at least, in part, as a means of support for themselves and families. These lands descended to their children; and to this day we have some of their descendants living amongst the people whom their fathers served in the ministry, in comfortable, if not in affluent circumstances. Yet it must not be understood, as if these fathers were opposed to having provision made for superannuated and invalid ministers and their families after their decease, but only that it was inexpedient and hopeless to urge it on the churches of the Presbytery at that time when more urgent objects were before them. They could not have been opposed to the object itself.

At the same meeting of the Presbytery a committee was appointed to examine the credentials of ministers coming within their bounds. So careful were they that no unsuitable and uncertified minister should impose upon the people. According to the strict presbyterian rules to which they had been accustomed, and which they had established among themselves as soon as they were set off into a Presbytery, no traveling minister might preach within their bounds without the consent of the Presbytery, if in session, or the committee on credentials, if he came during the intervals of Presbytery. And no congregation might invite, or employ a minister that did not belong to the Presbytery, without first asking the consent of the

Presbytery for liberty to apply to the Presbytery of Carlisle for supplies—the very Presbytery from which most of the original members came; and also to the older Presbyteries. And this rule was universally observed at a time when there was the greatest need of ministers to supply the numerous vacancies within the extended bounds of the Presbytery; and when every accession to their ranks tended to diminish the laborious service demanded of those already in the field. No doubt they were prepared to hail with joy every proper laborer that came into their bounds. There were great temptations to relax in the strictness of their rule in this respect. Presbyterians and Presbyteries have always exhibited a laudable degree of sensitiveness on this point. A pure and competent ministry has been the aim of the courts of the Church and of the people. At times Presbyteries and congregations may have been imposed on by unworthy candidates, but it has not been from wilful neglect on their part. And the care taken in this matter is still more noticeable from the fact that candidates for the ministry were very scarce. Yet at the first meeting of the Presbytery, one candidate offered himself to be taken under trial for the ministry, Mr. JAMES MAGILL, supposed to be a son, or other relative of the Rev. HUGH MAGILL. He continued under the care of the Presbytery for about a year and a half, passed most of his examinations and parts of trial, and upon the point of licensure requested a dismissal from the Presbytery. This was at the stated meeting of the Presbytery, October 6, 1796. Whether he was dismissed to the care of another Presbytery, or with a view to connect himself with another denomination, or that he had given up the purpose of entering the ministry, is not known, as there is no other notice taken of it in the minutes, except that he applied for a dismissal, which the Presbytery granted, with a certificate of good moral character. After that time no more is heard of him. One fact connected with his several parts of trial, serves to show that the members of Presbytery were by no means disposed to pass lightly over the examinations of candidates, or the pieces for exercise appointed them for delivery before the Presbytery. Their examinations seem to have been very thorough, and they were not readily satisfied with any part of trial. Therefore a lecture delivered before them, and in the presence of a public audience, the Presbytery refused to sustain; though Mr. MAGILL afterwards passed through several other parts of trial to the satisfaction of Presbytery. What influence the refusal to sustain a lecture delivered by him may have

had in inducing him to ask a dismission afterwards from the Presbytery, may only be a matter of conjecture, if it had any influence at all. The next meeting of the Presbytery he delivered another lecture which was sustained. Such a case as this, which must have been the occasion of much mortification to the candidate, probably suggested the following standing rule, adopted by the Presbytery at its next regular meeting: "That no candidate be permitted to deliver any of his discourses before a public audience, except the Lecture and Popular Sermon; and that only after Presbytery has received competent satisfaction on all other parts of trial."

The next year, at the Spring meeting, April, 1796, Mr. SAMUEL BRYSON applied to be taken under the care of the Presbytery as a candidate for the ministry, and after the usual testimonials and examinations, he was so received, and assigned parts of trial. This is the second candidate taken under the care of Presbytery after its organization.

Few as were the members when the Presbytery was organized, changes soon came, by which the number was diminished; especially of those who had settled charges. Most of the members were old men at the time the Presbytery was set off from Carlisle. The Rev. JAMES MARTIN died on the twentieth day of June, 1795, being permitted only once to meet with the Presbytery after its organization. At the second stated meeting of the Presbytery, the Rev. HUGH MAGILL, pastor of Tuscarora congregation (Lower Tuscarora) applied to have the pastoral relation to said congregation dissolved, on account of his age and infirmities. This request was granted, the congregation consenting.

On the 22nd of June, 1796, Rev. JAMES JOHNSTON, pastor of East and West Kishacoquillas, requested leave to resign his charge. The congregations being cited to appear by their commissioners at the next stated meeting to show cause, if any they had, why Presbytery should not accept his resignation; did appear by their commissioners, and presented the following paper, signed by a majority of the members of the congregations: "That the congregations heartily desired that Mr. JOHNSTON should continue their pastor, and that they would be perfectly satisfied with what ministerial duties his health would permit him to discharge." Nevertheless, Mr. JOHNSTON having given sufficient reasons, Presbytery agreed to dismiss him; and he was dismissed on the fifth day of October, 1796. After Mr. JOHNSTON was relieved of his pastoral charges, he continued to receive appointments

from Presbytery as an occasional supply of vacant points, as his health would permit; and at the same meeting of the Presbytery at which his pastoral relation was dissolved, the commissioners present from his late charge, requested that he might be appointed to supply their congregation for as much of his time as Presbytery could give them until the next meeting. Two appointments were given him elsewhere, and the rest of the time was left at his own discretion. This record shows that at the time of his resignation of his charge, he was not altogether disabled from any service; and such were the great necessities and destitution of suitable supplies within the extended bounds of the Presbytery, that the old men who, through infirmities, could not assume all the responsibilities of a pastoral charge, were impelled to do all they could to further the cause, and meet the wants of the churches.*

At the time of the organization of the Presbytery, and for many years afterwards, the salaries of pastors were small compared with the salaries now deemed a minimum salary. The largest salary on record till 1809, is that offered in the call from Bellefonte and Lick Run congregations to Rev. JAMES LINN, being \$500. The next highest salary was that offered in 1810 to Rev. WILLIAM KENNEDY by Lewis-town and West Kishacoquillas, being \$480. And in 1820-1, the largest salary given was only \$600; and these were the largest and among the wealthiest congregations in the Presbytery. But after all, compared with the greater wealth of the congregations now, and the greater facilities for obtaining money for every thing a farmer has to sell, and the great advance in the price of the necessities of life, there need be no hesitation in saying, that the salaries then promised were not only liberal, but more liberal than most now paid outside of the great cities. When a bushel of oats could be purchased at from ten to twelve cents; potatoes at the same rate; and wheat would only bring from twenty-five to thirty-seven cents, or ever rise to fifty or sixty cents, and no great demand at any price, and not always to be sold for cash; it may surely be no more than justice to the fathers to say, that the salaries they promised their pastors were comparatively

*The above statement is precisely as gathered from the Minutes of the Presbytery, but it is evident that there is some confusion in the Minutes, as Mr. JOHNSTON continued to be the recognized pastor of East Kishacoquillas congregation till the time of his death, in 1820. It is more than probable that it was the charge of West Kishacoquillas which Mr. J. resigned in 1796. His original charge consisted of both East and West Kishacoquillas, and Little Valley. If the resignation of Mr. J. included both East and West Kishacoquillas, then from that time to the end of life he was only the stated supply of East Kishacoquillas.

liberal, and their successors in the various congregations have nothing to boast of in the comparison. But there was in many cases, in not in most instances, a great draw back in regard to punctuality in payment. The salary would be permitted to fall behind in a series of years, and the pastor either compelled by his necessities, or out of good-nature, to forgive a part, on condition of prompt payment of the balance. Sometimes the final settlement was not attempted till after the death or removal of the pastor, and then difficulties would arise, and the Presbytery applied to by the executors of the deceased to interfere and prevent the settlement of a pastor till all arrearages had been paid to the former pastor. In several instances such application was made, and the Presbytery did interpose in all proper cases with the happiest results. And at this distance of time the wisdom displayed in the management of such cases cannot but be admired: *e. g.* the executors of the estate of Rev. JAMES MARTIN applied to Presbytery "to take such measures as they may deem advisable to bring to the most speedy issue a settlement with the congregations of West Penns Valley, Warrior Mark, and Sinking Valley." Accordingly the request was entertained by Presbytery, and two separate committees appointed of most respectable gentlemen—laymen—to ascertain and settle the balance due the deceased from each of the congregations named. To show the character of these committees a single name may be mentioned, the Hon. ANDREW GREGG, then a member of the congregation of Bellefonte, and grand-father of Hon. A. G. CURTIN, late Governor of the State, now Minister to Russia. Executors were not authorized to give a part of a pastor's salary on condition of the prompt payment of the balance.

And here, as well as in any other place, it is due to these old fathers of the Presbytery to say, that the original members of the Presbytery, with the accessions made to their number from time to time till the beginning of the present century, appear to have conducted business not only in strict Presbyterian order, but with great wisdom and prudence. This appears in reviewing the minutes of their proceedings in the various emergencies which arose, and the appointment of committees for various objects. From their ecclesiastical origin, we would expect to find strict adherence to sound doctrine, as contained

NOTE.—Salaries were raised by subscription papers passed through the various parts of the congregation, and often the subscriber promised to pay so much in money, and so much in produce—wheat, corn, and oats. And when the formal call was made out the promise was almost always to pay a certain amount in cash, and balance in produce of the farms.

in the Westminster Confession of Faith and the Catechisms, Larger and Shorter; but in matters requiring only practical discretion apart from authoritative rules, one would not be surprised to meet with some evident mistakes in judgment and prudence. But none such can be seen upon their recorded proceedings, when viewed with the eye of candor, and in the light of the times in which they lived. Particularly in the appointment of committees, for specific objects, they were eminently judicious.

The Presbytery usually continued in session for three days at their Spring and Fall meetings, but seem to have held only one sitting each day. The reason of this, no doubt, was the distance they would have to go to their lodgings at night; especially when meeting in a country congregation.

The Rev. DAVID WILEY was appointed the first Stated Clerk of the Presbytery on the last day of their sessions, October, 1796, just a year and a half after the organization. No Stated Clerk was needed sooner, for as yet there were few minutes to transcribe. Afterwards, at stated times, a committee of Presbytery was appointed to review the minutes that had been transcribed by the Stated Clerk and report to Presbytery.

The Rev. JAMES JOHNSTON and Rev. JOHN BRYSON were the first commissioners appointed after the formation of the Presbytery to represent it in the General Assembly, and Mr. GEORGE McCORMICK and DAVID STEWART, Esq., the ruling elders for same purpose. Mr. McCORMICK is believed to have been an elder of one of Mr. GRIER's congregations, and Mr. STEWART of Hart's Log congregation, of which the Rev. JOHN JOHNSTON was pastor. Alternates were appointed to the ministerial delegates, but none to the elders; and for several years afterwards Presbytery appointed no alternates to the elders. Is it to be inferred from this, that the attendance of elders on the General Assembly was a matter of no importance in the estimation of the Presbytery? By no means; the probable reason is to be found in the fact that few elders were willing to undergo the fatigue of the journey to and from Philadelphia, where the General Assembly was then always held, and few could afford the time then required to make the journey, together with the time spent in attendance at the Assembly. The journey was in those days made on horseback, and probably not less than ten days were consumed, riding day after day, in travelling from the extremities of the Presbytery to the place of meeting, and as many on the return. The necessary expenses

of the commissioners were provided for by the Presbytery from the commissioners fund, to which all the congregations were required to contribute, but no compensation for lost time. It was difficult to find elders who were willing to go to the Assembly, and the Presbytery selected those whom they had most reason to believe, from their circumstances, would be likely to attend, or who had promised to go, if appointed. The main question in the early times of the Presbytery was, Who will go? Now it is considered a matter of favor to be permitted to represent the Presbytery in the General Assembly. In looking over the minutes, it will be observed as not an uncommon occurrence, that a young pastor is sent as a commissioner the first meeting of the Assembly after his ordination and installation; as if the older member of the Presbytery would say, "let him learn to bear the yoke in his youth." But now times are altogether changed; the facilities of travel are so much improved that time and space are annihilated, and with almost as much ease a person can travel from one extremity of the country to the other, and with almost as little inconvenience and fatigue, as sitting in his parlor at home. In this connection the fact may be stated, that very often at the regular stated Spring and Fall meetings of the Presbytery not more than one half of the ministers would be present; and this especially when the Presbytery met at the extreme ends of the territory; and at the intermediate meetings during Summer and Winter, there would not be more, than was necessary to form a quorum. And on one occasion there was not a quorum until the second day. The state of the roads, and the distances the members had to travel to meet the brethren, were the general excuses, and there is not an instance on record of the excuse of a member being deemed insufficient. When it is remembered that the Presbytery, till 1811, covered all the territory now occupied by the Presbytery of Northumberland, as well as the present boundaries of Huntingdon, the absence of a large proportion of the members occasionally, from the meetings of the Presbytery, is not to be wondered at. Some would have to travel from one hundred and fifty to two hundred miles to meet the Presbytery, and that on horseback, by the most difficult roads. And it will also be recollected that the majority of the members were either old men, or past the meridian of life.

Mr. SAMUEL BRYSON was the second candidate for the ministry, under the care of the Presbytery; but was the first the Presbytery licensed; Mr. JAMES MAGILL having withdrawn before licensure. Mr.

B. was taken under the care of the Presbytery on the 13th of April, 1796, and was licensed to preach the gospel on the 12th day of April, 1797. Whether he pursued his literary studies privately, or at some public institution is not known, but the Presbytery certify at his licensure, that he had gone through a regular course of literature; and he probably studied Theology with his brother, the Rev. JOHN BRYSON, of Warrior Run. At this time there were no Theological Seminaries connected with the Presbyterian Church. All theological students studied privately; generally with the pastor of the congregation with which they were connected; or with some neighboring minister.

At the meeting of the Presbytery in October of the same year, a call was handed into Presbytery from Upper Tuscarora and Little Aughwick congregations for Mr. SAMUEL BRYSON; which he requested the leave of Presbytery to retain in his hands for consideration till the next stated meeting. The call was accompanied with a subscription paper, amounting to upwards of £150. After consideration, at the next meeting of Presbytery Mr. B. declined this call. At the same meeting of Presbytery, a call from the united congregations of Spruce Creek and Sinking Valley was presented for Mr. BRYSON; accompanied with subscription papers amounting to upwards of £144, which call he accepted. At an adjourned meeting of the Presbytery held at the house of Mr. ROBERT McCARTNEY on Spruce Creek, November 20, 1798, he was ordained and installed pastor of said congregations; in which service Rev. JOHN BRYSON preached the ordination sermon, and Mr. MORRISON presided and gave "*the charge*" agreeably to appointment of a former meeting. The record of this installation service, in connection with the ordination, would seem to indicate that there was but one charge given, that to the minister.

In both of the calls to which reference has been made, that from Upper Tuscarora and Little Aughwick, and that from Spruce Creek and Sinking Valley, the salary promised seems to have been exceedingly liberal for those times, and for country congregations. The former congregations offered upwards of £150, the latter £144, and upwards. But when we know more about this matter, and how the amount was to be paid, it does not look so large, but, on the contrary, is greatly diminished in value. When the clerk of Presbytery records the calls he adds—"and subscription papers to the amount of £150 and £144." The idea conveyed by this record is, that the accepting minister took the subscription paper or papers as security for his salary, each

one to pay the amount of his personal subscription as he could, or was willing, in grain, potatoes, or cabbage, more frequently than in money—the minister to collect his own salary as he could—and in case any one who chose to take offense at the minister, refused to pay, there was nothing left for the minister to do but to forgive him, or have a fight with his congregation. In case an appeal was made to the Presbytery, and the congregation compelled to make good the deficiencies, in most cases the pastor might as well resign the charge, for such would be the issue sooner or later. In this state of things the usual course of the pastor was to tender to Presbytery his resignation, on the ground of insufficient salary, or defective payment, and then if he were a pastor specially acceptable to the people generally, and his salary had fallen behind more through inconsideration than intention; or if there were a good deal of the grace of honesty among the people, deficiencies would be made up, and the removal of the pastor successfully resisted. We record these things because they are true, and we intend to keep to the truth of history, neither flattering people or ministers beyond their due. Congregations, and ministers too, ought to be aware that they are making the materials for future history.

At the Fall meeting of the Presbytery in 1803, Mr. BRYSON requested to be released from his pastoral charge of Spruce Creek and Sinking Valley; and the congregations having appeared by their commissioners, and expressed their concurrence, it was resolved that Mr. BRYSON's request be granted, and he was accordingly relieved from the charge of said congregations. At the same meeting he requested leave to travel out of the bounds of Presbytery, and preach at discretion. The Stated Clerk was ordered to furnish him with proper testimonials of his good standing. Up to this time the Rev. S. BRYSON appears to have been in good standing in the Presbytery. But at the Spring meeting of 1806, the following minute is recorded: "Presbytery agreed that the Stated Clerk be ordered to cite the Rev. Messrs. DAVID BARD and SAMUEL BRYSON to appear at their next meeting, and (agreeably to a resolution of the General Assembly, A. D. 1802) give an account how they have discharged their ministerial duties." (Minutes of Presb'y, Vol. I, 201.) At the next meeting of Presbytery Mr. BARD appeared and fully satisfied Presbytery in the matter inquired into; but Mr. BRYSON did not appear, and the clerk was ordered to cite him to appear at the next Spring meeting. At this meeting he was again absent, but sent a letter to the Presbytery, stating some reasons for his not attending

Presbytery, and requesting the Presbytery to write to the elders of Spruce Creek and Sinking Valley congregations, urging them to fulfil their contract with him while he was their pastor. His request was granted, and the clerk directed to write to those congregations on the subject; but at the same time it was ordered, that Mr. B. be cited a third time to attend Presbytery at their Fall meeting. Mr. Bryson still not appearing, the following minute was made by Presbytery—"The Rev. SAMUEL BRYSON not obeying the citation of Presbytery, their decision in his case was, on account of some peculiar circumstances attending it, deferred until their next meeting."

At the meeting of Presbytery, April, 1808, Mr. S. Bryson attended, and assigned reasons why he had for time past neglected to attend to the duties of his office as a gospel minister, as follows: 1. That he was threatened with an incipient pulmonary complaint, which is increased by study. 2. The necessity of providing, by manual labor, for a numerous and increasing family. His reasons were deemed at the time satisfactory, and so recorded. But at the same meeting of the Presbytery a committee of some of the oldest and most judicious ministers and elders of the Presbytery was appointed to investigate reports injurious to Mr. Bryson's character, then in circulation, but which were in substance denied by him. The committee, according to appointment, met at Spruce Creek church, on the first Monday of May following (1808), and was opened with a sermon by the Rev. JOHN JOHNSTON, one of the committee.

The committee took testimony and reported to the Presbytery at its next meeting, October 5, 1808. After hearing the report of the committee, and the testimony taken by them, the following minute was passed: "The Presbytery having considered the testimony taken by the committee of investigation, appointed in the case of the Rev. SAMUEL BRYSON, were unanimously of opinion that he ought to be suspended from the exercise of the gospel ministry, and he is hereby suspended."

At the meeting of Presbytery, April 17, 1810, Mr. Bryson made application to have his suspension removed; but Presbytery refused to accede to his request. The next year, at a meeting of the Presbytery, a paper was received, signed by a number of the members of Spruce Creek congregation, in which they state, "that having been witnesses of Mr. BRYSON's conduct since he was suspended from the gospel ministry, they see nothing in his behavior that should cause a continuation of his suspension." Upon which the following

minute was adopted: "Reports unfavorable to the character of Mr. B. being still in circulation, Presbytery are of the opinion that no decision can be made at present upon said paper." But Mr. BRYSON, having professed his willingness to make those acknowledgements which the Book of Discipline requires, in the presence of the congregation where he resides, Presbytery agreed to receive (restore) him at the next meeting, if their way be clear. Min. Vol. I, p. 253.

According to the above minute, at the October meeting following, the case of Mr. BRYSON was taken up. A free conversation was entered into with a number of the persons who had signed Mr. BRYSON's certificate, and also with Mr. B. on the same subject, and the following action was had, and record made: "The Presbytery found upon conversing with some of the principal persons who had signed the certificate, that their object in signing was only to have Mr. BRYSON restored to the privilege of a private church member. It appeared to Presbytery that no evidence had been given of any real change in the conduct of Mr. B., but on the contrary, that his walk and conversation since his suspension, have been wholly inconsistent with the character of a minister of the gospel, or even a private christian. It was therefore, unanimously determined, upon the most mature deliberation, that the Rev. SAMUEL BRYSON ought to be deposed from the office of the gospel ministry; and he is hereby deposed."

The history of Mr. SAMUEL BRYSON's entire connection with the Presbytery, and the various steps taken in his case, till it issued in his deposition from the ministry are here given, so as to present the case in one view; as his name does not afterwards appear on the minutes.

In closing the statement of it two or three obvious reflections will occur to the intelligent reader. In the management of the case by the Presbytery there is no record of the charge, or charges, brought against him by Common Fame. Nor is there any record of a copy of the charges being given to Mr. B., with the names of the witnesses. This may have been deemed unnecessary, as he was present at the time when the case was initiated, and it is recorded that he substantially denied the charges; though the charges are not named, and took no exception on account of informality. The minutes were afterwards reviewed by the Synod, and no exception taken to the record. Yet it is evident that the Presbytery acted with much caution and deliberation, and with a desire to spare as much as possible

the feelings of the accused and his friends. But there is one thing in which we think they erred on the score of kindness, namely: in not spreading on the records the offence or offences with which he was charged. They have left the readers of the records in the future to infer that the charges might have been more aggravated than they were. They were bad enough, it is true, but not so bad as could be imagined. Justice to the Presbytery itself in regard to the main charge preferred against him by common fame, as it has come down to us by tradition, would seem to have required its being spread upon the minutes, as a vindication against a slander perpetuated against the ministers of that generation. The main charge as it has come down to us by tradition, was intemperance, or drunkenness. Of course a drunken man will be a fool, both in *actions* and in *words*. If there were vulgar, or even profane words charged, they are to be laid at the door of the original offense; not to excuse the one, or the other, but to aggravate both. The man that will take that into his mouth, which he knows "will steal away his senses," is responsible for all the consequences. But it has been charged that the ministers and elders of those times looked with an indulgent eye upon the drinking habits of that day, even when they themselves were strictly temperate, but not *abstinent*. The truth is, that with all our supposed advance in temperance principles, we do not, as ministers, deserve half the credit for our abstinence that ought to be accorded to the fathers of that day; or rather, to the grace of God in the Fathers. When it is remembered that the bottle was among the family gods of every house; was set out on every occasion, and it was considered an act of discourtesy to decline it; and that the minister might enter a half dozen different families on the same day; it is something of a miracle of divine grace that they were not drunkards; or, at least, deceived into a degree of fondness for strong drink, leading to the shipwreck of the ministerial character? We may pass a very harsh judgment upon the men who fell before the Destroyer in that day, and see no grounds for the exercise of the "charity that thinketh no evil;" but it might be more becoming to thank God that we are not tried with their temptations. It is only necessary to add, that an entire reformation took place in regard to the habits of Mr. Bryson. He lived to a good old age, was restored to the communion of the church of Spruce Creek, in the bounds of which he continued to live; though properly never restored to the ministry. There is a caution which, perhaps, ought to be given here: let not the name of SAMUEL

BRYSON be confounded with that of the Rev. JOHN BRYSON. They were brothers, indeed, but men of very different characters and attainments. The Rev. JOHN BRYSON was permitted to fulfil a very long life of ministerial service, and died embalmed in the memory of three generations to whom he ministered. Until the division of the Presbytery, and the formation of the Presbytery of Northumberland, he more frequently represented the Presbytery in the General Assembly than any other minister. More will be written of him before the end of this history.

For some years after the organization of the Presbytery, it constituted an important part of the business to receive "supplications," as they were termed, for supplies for vacant congregations, and meeting these applications so far as in their power. The extent of the destitutions may be inferred from the number of the applications for supply. And yet the number of places desiring ministerial services was greatly beyond what appears from the formal applications to the Presbytery. It is supposed that none but formally organized congregations made application for supplies, but there were numerous preaching stations within the various pastoral charges, but miles away from the regularly appointed place of Sabbath services, that were making constant demands upon the time and labors of the settled pastors. It has been already noticed, that pastoral charges then embraced a large scope of country. In view of these things, the supplies granted by Presbytery to vacant congregations were very liberal, and congregations having pastors had to consent to the frequent absences of their pastors. It is to be hoped that they submitted to this without murmuring, for they knew not how soon their necessity might come.

At every regular, or stated meeting of the Presbytery, a committee on congregational affairs was appointed, whose report was entered in a book kept for this purpose. As the appointment of such a committee has been long since discontinued, the book containing these reports has never been seen by the writer, and he can only conjecture what were the subjects of the reports of the annually or semi-annually appointed committee. But we may infer that the payment of pastors' salaries was one of the subjects embraced in these reports, as on one occasion, immediately after hearing the committee's report, the following Standing Rule was adopted by the Presbytery: "That every congregation under our care, having a settled pastor, give an account by a commissioner, or commissioners, to this Presbytery of the state

of the salary in the respective congregations, at every Spring meeting. Min. v. 1, p. 42.

For some time after the organization of the Presbytery, we find frequent references of difficult or delicate questions arising in congregations referred to the Presbytery for advice or decision. It is only necessary here to instance in one case, not because of its importance, but because it may serve as an example of causes sometimes producing much discontent and alienation among members of the congregation. It was brought to the notice of Presbytery by Rev. ISAAC GRIER, "that a considerable dispute existed in the congregation of Pine Creek, of which he was pastor, respecting the place where their meeting house should be erected—that there was no probability it would be decided by the parties themselves, and requested, in behalf of said congregation, the interference of Presbytery in the premises."

In accordance with the above request, the Presbytery appointed a committee to meet at Pine Creek on a day designated, hear both parties, and endeavor to terminate the unhappy dispute. Min. Vol. 1, p. 48. There is no record of any report being made by the committee; but it may be inferred that they were successful in their mission, as the matter is not mentioned afterwards.

CHAPTER III.

FROM 1797 TILL THE DIVISION OF THE PRESBYTERY IN 1811.

Mr. Stephens Called to Shaver's Creek and Installed—Mr. Wiley Resigns Sinking Creek—Rev. Asa Dunham Received—Mr. Alexander McIlvaine from Ireland—Mr. Thomas Hogg applies to be Received—Reports Unfavorable to his Character—Committee Appointed to Investigate—Report—Attendance of Ministers and Elders on Synod—Rev. Hugh McGill—Disorderly Conduct of Mr. McGill—The matter finally disposed of—The Scotch Irish—Mr. McIlvaine Called, Ordained, and Installed—The Rev. John Johnston appointed Stated Clerk—Mr. John B. Patterson Called, Ordained, and Installed—Overture from the General Assembly—Rev. David Bard Resigns his Charge—Agreement between Mr. Grier and his Congregations—Representation in the General Assembly in 1800—Rev. James Simpson—Rev. Mr. Morrison Messrs. William Stuart and John Coulter—Mr. William Jackson—The Congregation of Lycoming—Rev. Hugh Morrison and a majority of the Buffalo Congregation in Contröversy—Death of Mr. Morrison—Rev. Matthew Brown, D. D.—Rev. Thos. L. Birch—Rev. Henry R. Wilson—The Rev. Isaac Grier Resigns Great Island—Rev. John Hutchison Received and Licensed—Missions—Missionary Treasurer—Charges preferred against Rev. Matthew Stephens—Rev. Thomas Hood Called—Mr. Hutchison Called—Education for the Ministry—The Division of the Presbytery Proposed—Committee of Education make their first Report—Complaints in regards to Arrearages—Charges against Rev. M. Stephens not Sustained—The General Assembly Refuse to Divide the Presbytery—The Effects of Emigration—Pastoral Relations Dissolved—References from the Synods of Virginia and Kentucky on the Subject of the Relation of Baptized Children to the Discipline of the Church—Rev. James Linn Called to Bellefonte and Lick Run—Mr. W. Kennedy Called to Lewistown and West Kishacoquillas—Petition for the Organization of a Church at Milton—Mr. Thomas Caldwell a Beneficiary Candidate for the Ministry—The Establishment of a Theological Seminary—The Presbytery Divided.

At the time of the constitution of the Presbytery there were only eleven ordained ministers, no licentiates, and no candidates for the ministry. Of the ordained ministers, two were without pastoral charges, Rev. JOHN HOGE and Rev. MATTHEW STEPHENS. There is reason to believe that Mr. HOGE never sustained a pastoral relation. But Mr. STEPHENS was soon invited to become the pastor of Shaver's Creek congregation, of which he had been stated supply for some time previous. The call was presented to Presbytery October 4, 1797, and put into the hands of Mr. STEPHENS, with the subscription paper attached, amounting to upwards of £130. In those times it was commonly understood that the minister took the subscription paper as the pledge of his salary; and whatever may have been the understanding of Presbytery, each subscriber was to be looked to as alone

responsible for his individual subscription, and payment was a matter of settlement between the pastor and the subscriber. It is probable that in many, if not in most cases, collectors were appointed in the congregation; but too often they met with very indifferent success, either from negligence, or the absence of a feeling of responsibility on the part of the congregation as a whole. Hence there is scarcely the record of a pastoral relation dissolved by death, or otherwise, for a number of years, after which there were not difficulties about arrearages of salary, for which the Presbytery was applied to, to enforce a settlement. Sometimes there was a failure in a congregation in meeting their engagement with the pastor through real inability to pay, induced by death, or emigration from the congregation. Cases are recorded in which, in these circumstances, a pastor who served two, three, or more congregations, by mutual agreement, and with the sanction of Presbytery, relinquished a portion of his salary; and that part of his charge concerned, relinquished a portion of the time of the pastor. But this by the way. On the next day after the call from Shaver's Creek had been put into his hands, Mr. S. announced his acceptance of it, but requested that his installation be deferred till after the next meeting of the Presbytery. At the next meeting, April 11, 1798, the Rev. Messrs. WILEY and JOHN JOHNSTON were appointed a committee to install Mr. STEPHENS on the 3d Tuesday of June following, which was accordingly done.

At the same meeting (that Mr. STEPHENS was called to Shaver's Creek,) Mr. WILEY requested leave to resign his connection with Sinking Creek, one branch of his pastoral charge, and represented to Presbytery that said congregation had appointed a committee to inform Presbytery that they considered themselves, in duty to Mr. WILEY, in the present state of the congregation, bound to concur with him in his request, and agree that it be granted. The pastoral relation was accordingly dissolved, and the congregation declared vacant.

At the next stated meeting of Presbytery, April 10, 1798, held at Spring Creek, the Rev. ASA DUNHAM was received, an ordained minister from the Presbytery of New-Brunswick. At the same time and meeting, Mr. ALEXANDER McILWAINE, a probationer from under the care of the Presbytery of Letterkenny, north of Ireland, having produced testimonials of his regular licensure by said Presbytery, and of his good standing in the Church, requested to be taken under the care of Presbytery. But not having with him such collateral testimony as the Synod required—the applicant not knowing that such

testimony was required—Presbytery directed him to procure such testimony to be presented at the next meeting.

It will occur at once to the reader that the main reason of the Synod's requiring collateral testimony, besides the ordinary testimonials, signed by the clerk of the Presbytery from which the candidate purported to come, was the readiness with which formal certificates could be forged; and the distance of the country from which he came, so that it might be some considerable time before the forgery could be exposed. Instances of such imposition upon Presbyteries made such a rule necessary. And it implied no particular hardship on the part of real ministers of character, and honest probationers; as the applicant for admission to the Presbytery was permitted to preach within their bounds till he had time to procure the required testimony. This, like our modern rule to examine all ministers coming from other Presbyteries, so as to be satisfied in regard to their soundness in faith, is no hardship to really sound men; and those who are not, are the very persons it is designed to meet. After they are in, and prove unsound in the faith, there is no relief but what may prove a tedious and wasting prosecution.

It ought to have been noticed before that at the Fall meeting of Presbytery of 1797, a certain Mr. THOMAS HOGG, a probationer from the Presbytery of Tyrone, Ireland, having produced, in the opinion of the Presbytery, sufficient testimonials from said Presbytery of licensure and good standing, requested to be taken under the care of Presbytery. It was agreed that his request be granted, "provided that the Synod coincide with the Presbytery in judgment." The Synod did not concur, and remitted Mr. H. back to the Presbytery to lay collateral testimony before them, in order to his reception. For although it does not appear that the General Assembly did adopt any general regulations in regard to the reception of foreign ministers and licentiates, till in the year 1800, yet the Synods of Philadelphia and New York, so early as the year 1764, and again in 1774, adopted standing rules upon the subject, which were substantially re-enacted by the General Assembly of 1800, with the addition, that no foreign minister, or licentiate, should be received into full membership by the Presbytery, till he had been held in probation at least one full year. What is intended by "collateral testimony" is clearly defined in the Assembly's act of 1800, as is seen in the following extract: "The Presbytery to which such minister or licentiate may apply, shall carefully examine his credentials, and not sustain a mere certificate of

good standing, unless corroborated by such private letters or other collateral testimony as shall fully satisfy them as to the authenticity and sufficiency of his testimonials."

Mr. Hogg being remitted back to the Presbytery did produce, in the opinion of the Presbytery, ample collateral testimony; but certain reports injurious to his character prevailing in the country, it was determined to defer his reception into ministerial communion until many means have been used to investigate the subject. At the request of Mr. Hogg, who declared there were no just causes for such reports, Messrs. HUGH MORRISON and DAVID WILEY, ministers, and HUGH McCORMICK and JOHN RAISNER, elders, were appointed a committee to investigate the matter, and report to Presbytery at its next meeting. This committee reported at the time appointed, laid the minutes of their proceedings before the Presbytery, and the Presbytery were unanimously of the opinion that the reports were groundless, and ought not to operate against Mr. Hogg's character.

Mr. Hogg, after continuing under the care of the Presbytery for a little over two years, and receiving appointments regularly, which he generally fulfilled, sent a letter to Presbytery, stating that he had "given up his profession, resigned his *ministerial* office," and requesting "any minutes respecting him to be expunged from the Presbytery's Records." After mature deliberation the Presbytery resolved, "That they no longer consider Mr. Hogg as under their care." This is the last time his name appears upon the minutes, and probably there is no person now living who could tell what became of him afterwards.

About this time a committee of Presbytery was appointed to prepare a letter addressed to the non-attending members of the Presbytery, urging their attendance at the next meeting of Synod. Whether there were any special reasons connected with the coming meeting of Synod, why they should be urged to attend, or whether there had been heretofore customary neglect on the part of some members to attend the meetings of Synod, there is nothing in the records to show. However, so late as the year 1805, the Synod of Philadelphia thought it necessary to send a letter to Presbytery, enjoining all the ministers of this Presbytery who have charges, to inform their Sessions, at least one month previous to the meeting of Synod, that it is their duty and privilege to send a representative to the Synod annually; and to apprise vacant congregations of their duty and privilege in this respect. Min. Vol. I, p. 202. From this it would appear that

there had been a neglect in this matter on the part of Sessions; and, as Synod supposed, on account of ignorance of their duty and their privilege. But it is more than probable, that the neglect arose more from the inconvenience and expense than from ignorance.

In the comparatively early days of the Presbytery and the churches, it occasionally occurred that differences arose between ministers and their congregations, requiring the interference of Presbyteries; but perhaps not more frequently than in more modern times. It will be recollected that Rev. HUGH MAGILL applied to Presbytery at its second meeting after organization, to have his pastoral relation to Tuscarora congregation dissolved. He still remained pastor of Cedar Spring, the other part of his charge. At the meeting of the Presbytery at Pine Creek, October 3, 1798, a petition from the Session and others, members of Mr. MAGILL's congregation, was handed in and read, which informed Presbytery that an unhappy difference existed between Mr. M. and a number of his congregation, and asked Presbytery to appoint a committee of the Presbytery to meet at Cedar Spring Church (now Mifflintown) to assist them in effecting an accommodation. In accordance with this request, MESSRS. WILEY, BRYSON (JOHN) and MORRISON, ministers, with the elders THOMAS FERGUSON, WILLIAM BELL, Esq., and JOHN COOPER, were appointed the committee to meet at Cedar Spring Church, on the last Saturday of month. At the adjourned meeting held on the 20th of the succeeding month, this committee reported that they had met at the time and place appointed, but had been unable to effect an accommodation. The Presbytery then, after consideration, resolved to appoint an adjourned meeting at Cedar Spring, on the 2d Tuesday of January, at which still farther endeavors may be used to effect an accommodation, or do whatever shall appear to be expedient in the premises. At this meeting of the Presbytery, Mr. MAGILL informed Presbytery, that in consequence of advanced age and many infirmities, he conceived himself no longer capable of discharging the duties of a pastor, and therefore requested that the pastoral relation between him and the congregation of Cedar Spring be dissolved. The members of the Session, in behalf of themselves and the congregation, united with Mr. MAGILL in his request, and stated, that in consideration of his past labors, they would pay to him annually the sum of thirty dollars, and continue to him the use of the glebe during his natural life—provided he did not permit the timber to be wasted, or unnecessarily destroyed, nor the premises to be otherwise injured. Upon this the Presby-

tery dissolved the pastoral relations, and declared the congregation vacant.

No doubt the Presbytery considered all matters of dispute between Mr. MAGILL and Cedar Spring congregation happily and finally settled, and at the next meeting in April, 1799, proceeded to appoint supplies for the congregation, as usual in the case of vacant congregations. Mr. MAGILL was appointed the first supply for the first Sabbath of May, and the first Sabbath of June; the rest of his time at discretion. Mr. WILEY to administer the Lord's Supper there on the third Sabbath of August, and Mr. S. BRYSON to assist on that occasion.

The following extract from the Minutes of the Session of Presbytery, held October 2, 1799, will tell the whole story—p. 104, Vol. I:

“A paper was handed to Presbytery signed by Mr. MAGILL, in which he declares that he declines all connection with the Presbytery, and that he will not submit to our authority. Also a letter from Mr. McG. to SAMUEL BRYSON, in which he desires Mr. B. not to assist in the administering the Lord's Supper at Cedar Spring, on the third Sabbath of August last, although Mr. B. had been appointed to that service by Presbytery. It was, moreover, represented to Presbytery, that Mr. M. had procured the doors of the meeting house, at Cedar Spring, to be nailed up, so that Mr. MORRISON was prevented from preaching there on the second Sabbath of August; that the people have thus been prevented from the use of the house ever since; and that his conduct has been in other respects irregular and disorderly, contrary to the peace and welfare of the society, and injurious to the interests of religion in general.”

In consequence of these representations the Presbytery cited Mr. MAGILL to appear before them at their meeting at Upper Tuscarora, on the first Tuesday of November following, and forbid his preaching within the bounds of the congregation of Cedar Spring, unless by permission of Presbytery hereafter. They also warned the people from giving countenance to Mr. MAGILL in any disorderly conduct. It would seem as if some of the people of the congregation had countenanced Mr. MAGILL, and therefore a committee of Presbytery was appointed to prepare a letter to be addressed to them on the subject. Mr. BARD and Mr. JOHN BRYSON were the committee.

Mr. MAGILL not appearing at the meeting of the Presbytery, in November, was again cited to appear at the next meeting to be held at Derry in Northumberland county, on the first Tuesday in December next, to answer to the charges exhibited against him. Mr. M. was again absent, but it appearing that the citation ordered at the former meeting had not been transmitted to him, it was agreed that

the Presbytery meet again in the town of Northumberland on the 4th Tuesday of January, and Mr. M. be cited to appear there to answer to such charges as have been alleged against him. Mr. MAGILL, not appearing in answer to the renewed citation, it was ordered that he be again cited to appear at the regular stated meeting to be held in Mifflintown on the first Tuesday of April, 1800. At this meeting Mr. M. appeared, acknowledged that most of the particulars alleged against him were true, and that he would cheerfully submit the matter to the determination of Presbytery.

In consideration of his age and infirmities, the Presbytery dealt very leniently with him, only censuring his conduct as very reprehensible, admonishing to be more careful and circumspect in his conduct for the future, and immediately to restore to the congregation all the church property which he held, and no longer to consider himself as having any claims to the meeting house. Further, they ordered that he should not interfere in any manner with the affairs of the congregation, nor preach within its bounds, but by the invitation of the Session or the order of the Presbytery. And in regard to his annuity promised at his resignation of the congregation, payment of which had been suspended because of his troubles with the church, it was ordered that it should commence immediately upon his compliance with the orders of the Presbytery, and not till then.

It would be injustice to the congregation of Cedar Spring to close the account of this case without an expression of admiration for the prudence and forbearance which they manifested throughout the conduct of this whole case, and the consideration and kindness which they manifested to their aged ex-pastor up to the very last. The grace of God must have ruled in that congregation, or the promise of the use of the Glebe, and the annuity of thirty dollars, had been recalled at the close of this vexatious case. It is true, that two years afterwards, Mr. MAGILL complained to Presbytery that the congregation of Mifflin and Lost Creek refused to pay him the annuity promised at the time the pastoral relation was dissolved. But it was provoked by repeated acts on the part of Mr. M. and his family tending to the injury of the congregation. If the Presbytery did not expressly justify the withholding of the annuity, they permitted the congregation to do as they thought proper in regard to the payment, and considered it no bar to the settlement of another pastor.

Though the aged ministers were dropping out of active service one after another, in the good providence of God others were coming to

fill the vacant places, and to carry on the work; yet not so fast as the necessities of the numerous vacancies seemed to require. But the Lord of the harvest knew best the appropriate times in which, and the places to which to appoint his ministers. Though some from among the churches of the Presbytery were looking towards and preparing for service in the ministry, the larger portion of accessions to the ranks of the ministry in the early years of the Church were foreigners, who came to this country either as licentiates or ordained ministers. Indeed, of those who constituted the Presbytery of Huntingdon at its organization, they were almost all of Scotland or Ireland by birth, or of the Scotch-Irish by descent. And this was mainly true of the private members of the congregations. There were some in every congregation, doubtless, of other origin and descent, but they were comparatively few. If it were not for the descendants of Scotch-Irish, our church would even yet make a sorry appearance as to members, after the lapse of one hundred and sixty-seven years since the constitution of the first Presbytery in this country. For many years there was a constant emigration from Scotland and Ireland, but especially from Ireland to this country; and the assertion may be ventured, that nineteen-twentieth's of the members of the Presbyterian churches in the bounds of this Presbytery are the immediate descendents of Scotch-Irish parents, or of foreign birth themselves.

In the Spring of 1798 Mr. ALEXANDER McILWAINE, a licentiate who had lately come to this country, made application to be received under the care of the Presbytery, as has already been referred to; but according to the rules adopted by the Synod and General Assembly, he could not be received till after a year's probation. During that year he passed through almost the same parts of trial as a candidate for licensure among ourselves, and his christian character was tested, also his ability to labor, and his acceptableness as a preacher among the people. On the 17th of April, 1799, the Presbytery made the following minute in respect to Mr. McILWAINE: "Having now resided and preached within the bounds of this Presbytery for upwards of one year, his case was reviewed. He was examined as to his knowledge and approbation of our standards of doctrine, discipline, and government; whereupon, Presbytery unanimously determined to receive him under their care, and make report to the next General Assembly of his reception, as a candidate of prudence, gravity, and godly conversation, and highly acceptable to our churches." The Assembly

approved of the proceeding of Presbytery in relation to Mr. McILWAINE. On the 2nd of October following, a call from the united congregation of Upper Tuscarora and Little Aughwick for the pastoral services of Mr. McILWAINE, promising him a salary of £151. Mr. McILWAINE declared his acceptance of the call; and on the 6th day of November of same year he was ordained by the Presbytery, and installed pastor of said congregations.

On the 4th of October, 1797, as has been stated before, Rev. D. WILEY had been released at his own request, and with concurrence of the congregation from the charge of Sinking Creek congregation, and on the 12th of June, 1799, at a meeting of the Presbytery, called for the purpose, he was released from the congregation of Spring Creek, the other part of his original charge. This also was at his own request, and with the consent of the congregation, though given with apparent reluctance. No doubt the cause was insufficient support, after the separation from Sinking Spring Church. It was a rare thing in those days for a single congregation to undertake the support of a pastor. Towns in which there are now two or three Presbyterian congregations, were then connected sometimes with two or three other congregations in the support of the same pastor. Mr. WILEY about this time resigned his office of stated clerk, and the Rev. JOHN JOHNSTON seems to have been appointed stated clerk. Mr. WILEY continued within the bounds of the Presbytery about a year after the resignation of his pastoral charges, and was dismissed April 22, 1801, to connect with the Presbytery of Baltimore.

In October, 1799, Mr. JOHN B. PATTERSON, a licentiate of the Presbytery of New Castle, was received under the care of Presbytery, and calls were immediately presented for him from the congregations of Mahoning (now Danville) and Derry, of which he declared his acceptance, and the Presbytery made arrangements for his ordination and installation. An adjourned meeting was appointed to be held at Derry, Northumberland county, on the first Tuesday of December; parts of trial for ordination were assigned to Mr. PATTERSON, and Rev. ISAAC GRIER was appointed to preach the ordination sermon, and the Rev. DAVID WILEY to preside and give the charge, should the way then be clear. At the time appointed, Mr. P. having passed through the usual examinations before ordination to the satisfaction of Presbytery, was ordained to the full work of the Gospel ministry, and installed pastor of the united congregations of Mahoning and Derry. Mr. PATTERSON continued to be a useful and highly esteemed member

of the Presbytery of Huntingdon till the division of the Presbytery in 1811, when he, with his congregations, fell into the bounds of the new Presbytery of Northumberland. He continued to sustain the pastoral relation in which he was ordained and installed till 1831, when his pastoral relation to the congregation of Mahoning was, at his request, dissolved, from which time his ministerial labors were chiefly confined to the congregations of Derry and Washingtonville, a village in the vicinity of which he resided and where a church had been formed.

In the year 1798, the General Assembly adopted certain "regulations intended to embrace and extend the existing rules, respecting the reception of foreign ministers and licentiates." The next year the Presbytery of New York, requested the Assembly to reconsider and rescind these regulations, presenting several reasons for said request. Among others, that these regulations were contrary to the constitution of the church till they had been sent down to the Presbyteries, and a majority of them had given their approval in writing. In proof of this, they cited a section from the Form of Government, Chapter XII, which reads as follows: "Before any overtures or regulations proposed by the Assembly to be established as constitutional rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of at least a majority of them in writing approving thereof." The committee of the Assembly appointed to consider and report on this matter, although reporting to the Assembly that the request on the part of the Presbytery of New York was founded upon the misinterpretation of an ambiguous expression in the constitution, yet recommend a reference of this article of the constitution to the respective Presbyteries for their interpretation; at the same time recommending to them to advise and empower the next Assembly to substitute the phrase *Constitutional Rules*, in this article, in the room of *Standing Rules*. The report of the committee was adopted, and the overture was sent down to the Presbyteries.

At the meeting of the Presbytery held in October, 1799, the Presbytery acted on this reference, and the following minute was adopted: "To remove all appearance of ambiguity in the 6th Section of the XIIth Chapter in the Form of Government, it was agreed to advise and empower the General Assembly at their next meeting to alter it, so that *Constitutional Rules* be read therein, instead of *Standing Rules*, though this Presbytery do not conceive that, even as the section now

stands, it contravenes the rule of the General Assembly respecting the admission of foreigners to ministerial communion. The rule is highly approved by this Presbytery."

At this meeting of the Presbytery the Rev. DAVID BARD requested leave to resign his pastoral charge. In accordance with the Book of Discipline, the congregation of Frankstown (Hollidaysburg) was cited to appear by commissioners at the next meeting of Presbytery, and to oppose or consent to the dissolution of the pastoral relation, as the case might be. The next meeting of Presbytery, which was intermediate, held at Upper Tuscarora Church, November 5 and 6, the congregation of Frankstown appeared by their commissioners, consenting to the dissolution of the pastoral relation, "in view of Mr. BARD's circumstances, as well as their own," (although with great reluctance) and the pastoral relation was dissolved.

What were the peculiar circumstances of Mr. BARD and the congregation, which required the former to ask and the latter to consent to the dissolution of the pastoral relation, are now not known, for there is no record on the subject, but we know that Mr. BARD represented the Congressional District in the House of Representatives for several terms, and of course there were several months in each year when the congregation must be without regular ministerial services so far as he was concerned, and this might be a very potent reason why the pastoral relation should be dissolved on his part, or he resign his political position. And as to what would have been duty in Mr. BARD's circumstances, between his civil and ecclesiastical relations, at this distance of time, we may be unable to determine with any degree of certainty. We know that persons qualified to represent the people in Congress were not so numerous as in the present times, neither were qualified ministers then so numerous as they now are. On this thing we are sure of, that aspirants to political positions were neither so numerous nor so *presumptuous* as now; but as a general rule, as it regards ministers and civil or political positions, the opinion may be ventured, that they had better leave these positions to those who can not preach the gospel, but may be abundantly qualified for the other. To one who is really called to be a minister of the gospel, we think the Saviour's reply to one who proposed to become his disciple, but would first go and bury his father, would be worthy of his consideration, "*Let the dead bury their dead;*" any body else could do that as well as he could. The circumstances of the congregation also, cannot now be stated, but we suppose it to be the old story, the most common oc-

casion of the dissolution of the pastoral relation, the inability on their part to pay the amount of salary required or promised. Since those early times, the circumstances of this congregation, as well as of others, have greatly changed, and now, perhaps, there is no more able or liberal congregation in the bounds of the Presbytery.

The last item of business that is on record, as engaging the attention of Presbytery for the year 1799, is a mutual agreement between Mr. GRIER and the congregations which he served, in regard to a re-arrangement of his labors amongst them, in proportion to their ability to pay the salary. Originally, Mr. GRIER gave his time in equal proportions to Lycoming, Pine Creek, and Great Island. But it becoming evident that Great Island was not able to pay its proportion of the salary, it was mutually agreed among them that Mr. GRIER should preach but one-fifth part of his time at Great Island, and that Great Island should be obliged to pay him but one-fifth part of his salary. The rest of his time to be divided between Pine Creek and Lycoming; and that they pay their salary in proportion; and that this agreement be binding for only one year from the preceeding October.

Since those times Presbyterianism has made great progress. In each of the places, large and strong congregations now exist, and in one case three or four. Lycoming (Williamsport) including Newberry, which was embraced originally in the one congregation of Lycoming; Pine Creek, now the large and wealthy congregation of Jersey Shore; and Great Island, now Lock Haven.

The year 1800 begins with an effort to square up accounts between pastors and congregations. A standing rule had been adopted three years before to this effect—"That every congregation under the care of Presbytery having a settled pastor give an account, by a commissioner or commissioners to the Presbytery, of the state of salary at every Spring meeting." It seems that this rule, if not entirely neglected, had in some instances been overlooked, therefore at the Spring meeting of this year the order was renewed, with a special injunction to the trustees of each congregation to send such report to the next Spring meeting. Vol. I, p. 117. And to show that they were in earnest in this matter, a committee was appointed to prepare a circular letter to be addressed to the trustees of each congregation under the care of the Presbytery.

At this meeting of the Presbytery there were but three important items of business that engaged the attention of the members: the

one mentioned above—the election of commissioners to the approaching meeting of the General Assembly—and the issuing of the case of the Rev. HUGH MAGILL, which has already been noticed. It appears that the Presbytery was then entitled to be represented in the Assembly by six commissioners—three ministers and three elders. The fact already noticed, the appointment of alternates to the ministers, but none for the elders, occurs again on this occasion. As attendance at the General Assembly was accompanied with so much physical toil and expense, the Presbytery might with equal advantage have been represented by half the number, and the attendance made more certain. Another important item of business was the appointment of supplies to vacant congregations; but this was always a principal item of business at every stated meeting. And when the long and multifarious lists are examined, and we consider the distances of many of the vacancies from the ordinary residences of the persons appointed to supply them, together with the modes of conveyance, and the state of the roads, the fathers must have endured an immense deal of exposure to cold and heat, and bodily toil, of which their successors now have little or no experience.

And yet another interesting item of business, as belonging to the same meeting of the Presbytery (January 7, 1800) may be mentioned here. It is important mostly in regard to its issue, namely: the reception of the Rev. JAMES SIMPSON, who presented all the usual and satisfactory credentials and collateral testimony of good standing as an ordained minister, from the Presbytery in the “Kingdom of Ireland;” and was received under probation by the Presbytery in accordance with the standing rule in regard to foreign ministers. It may be interesting to record here, once for all, the process through which Mr. SIMPSON was made to pass, as a specimen of the pains taken by the fathers of the Presbytery to secure a competent and orthodox ministry for the churches. This minute is made,

First—“Presbytery having received satisfactory evidence of Mr. SIMPSON’s literary attainments, agreed to dispense with a special examination on the languages, arts and sciences.

Second—Presbytery then entered into a free conversation with Mr. S., and received full satisfaction of his soundness in the faith, and of his experimental acquaintance with religion. He was also examined on Theology, Church History and Government.

Third—Mr. S., having adopted our standards of doctrine and discipline, and promised subjection to the Presbytery in the Lord, it was agreed to receive him as a minister of the Gospel on probation.”

An application was immediately made by Lewistown and Wayne (McVeytown) congregations to have Mr. S. appointed their supply for one year. This request was substantially granted by the Presbytery giving Mr. SIMPSON only two other appointments, and allowing him to supply Lewistown and Wayne at discretion.

At a meeting of the Presbytery, held October 6, 1801, Mr. S. was admitted a member of the Presbytery, his papers having passed the review of the General Assembly previously, and the period of his probation being thus ended, and nothing appearing injurious to his character up to that time. But the next day, at the same meeting of the Presbytery, a "supplication" was presented from the united congregations of Lewistown, Wayne and Derry, on the Juniata, for Mr. S. for stated supply for one year, in which they promise to pay him a salary of £160; and at the same time a remonstrance signed by a number of the inhabitants of Lewistown, opposing the settlement of Mr. S. among them for any term of time whatever; also a remonstrance from Derry and Wayne against his settlement among them. The following action was taken by Presbytery in view of these remonstrances: "Whereas, insinuations have been made by remonstrances handed into Presbytery by a commissioner from the congregations of Derry and Wayne, injurious to Mr. SIMPSON's moral character, the Rev. Messrs. JOHN JOHNSTON, JOHN COULTER and WILLIAM STUART, with Messrs. DAVID RIDDLE and DAVID CALDWELL, elders, were appointed a committee to meet at the house of Mr. CASPER DULL in Waynesburg (McVeytown), on the 15th day of this month (October), and inquire into the foundation of these insinuations and the truth of the reports said to be in circulation, and to send for those persons who have either in writing or otherwise circulated them. And if, after inquiry being made, it appears that they are without foundation or cannot be supported, the stated clerk is ordered to furnish Mr. SIMPSON with proper credentials, he being about to travel out of our bounds." Min. p.p. 142, 143.

At an adjourned meeting of the Presbytery, held in November following, the committee reported, "That having examined witnesses on oath, brought before them by Mr. SIMPSON's accusers, they found nothing sufficient to condemn him, or deprive him of his credentials." The minutes of the committee were submitted to the Presbytery, read, and their proceedings approved. However, at the stated meeting of the Presbytery, April 2, 1802, a paper was presented to Presbytery, signed by three respectable church members, pledging them-

selves to prove some aggravated charges, as to moral delinquency, against Mr. SIMPSON. Upon which Presbytery appointed an adjourned meeting, to be held at Lewistown, the 3d Tuesday in June following, and cited Mr. S. to appear and answer to the charges exhibited against him by these persons.

At the time appointed the Presbytery met to try the charges brought against Mr. SIMPSON; heard the witnesses on the part of his accusers and on the part of Mr. SIMPSON, (it appears that there was no church building then in Lewistown, so they met in the Court House.) The Presbytery considered that the charges were fully substantiated, and suspended him from the ministry.

As this may appear inconsistent with the report of the committee sent to inquire into the reports injurious to Mr. SIMPSON's character a short time before, and the approval of their proceedings in the case, the following action was immediately had by the Presbytery at the conclusion of Mr. SIMPSON's case, viz: "Whereas, it has been intimated to Presbytery at our last Spring meeting, and there now appears some reason to suspect that the committee appointed to meet at Waynesburg in October last, to inquire into the truth and grounds of the insinuations that had been made injurious to the character of Mr. S., did not transact that business altogether consistently with the instructions of Presbytery. Resolved, that citations be issued to those persons who were members of that committee, and also to Judge OLIVER and Gen. JOHN BRATTON, to attend at our next fall meeting at East Kishacoquillas." At the fall meeting, as cited, the committee being present, and being heard in explanation of their proceedings, the following minute was made: "Upon hearing the committee appointed on Mr. SIMPSON's case, the Presbytery are of opinion that any impropriety that took place in that transaction proceeded from inadvertency and not from design."

At the same meeting Mr. SIMPSON applied to Presbytery to be restored to his former ministerial standing, professing sorrow for the crime of intemperance and other irregularities, but denying the most aggravated charge brought against him, and asking Presbytery to be permitted to bring forward some evidence which had been obtained since the last meeting, which he supposed would invalidate the testimony then given as to that part of the charge. Presbytery consented to hear said witnesses, but after hearing, did not see cause to modify their verdict or restore Mr. SIMPSON.

At the meeting of the Presbytery in April, 1803, Mr. S. applied again to be restored, professing the deepest penitence and humiliation for his past conduct, particularly for those irregularities which were the cause of his suspension, at the same time expressing his acquiescence in the proceedings of Presbytery in his case, and acknowledging the justice of the sentence passed on him, which he admitted to be unavoidable from the evidence which appeared, although his conscience (he said) would not permit him to acknowledge real guilt in regard to the more aggravated charge. He also expressed deep sorrow for his disorderly conduct since, particularly for continuing to preach in open contempt of the authority of Presbytery, and on these professions asked to be restored to the exercise of his ministry. Presbytery approved of Mr. SIMPSON'S professions of penitence, but could not see the way clear to restore him until a correspondent reformation evinced the sincerity of that repentance, which he himself acknowledged to be very recent. On the refusal of the Presbytery to remove his suspension, Mr. S. "snatched" the paper containing his confession from the clerk's desk, treated the authority of Presbytery with marked contempt, and gave to every member present ocular evidence that the whole of his solemn professions were fallacious and hypocritical. Whereupon it was resolved, (in view of the whole case—his conduct in times past, and what occurred immediately before the Presbytery,) that Mr. SIMPSON be deposed from the ministry, and he was accordingly deposed.

Mr. SIMPSON gave notice of appeal from the judgment of the Presbytery, and the clerk was ordered to furnish him with a copy of the proceedings in his case. Whether this appeal was ever prosecuted before the higher courts the writer has no present means of ascertaining. One thing is certain, the sentence of disposition was never reversed, the minutes of that year being reviewed by the Synod, and no exception taken but to a few verbal inaccuracies. Of Mr. S. no future mention is made in the proceedings of the Presbytery. What became of Mr. SIMPSON afterwards there may be those living who could give some account, but it is not important. From all that is recorded of him, it may be reasonably inferred, that he was a man of good education, classical and otherwise, possessing considerable popular talent as a preacher, and plausible address, for as soon as he had any connection with the Presbytery applications were made from important congregations for his services, and the Presbytery at his reception

to act in the premises." This matter will come up in another shape at a future meeting of the Presbytery.

This meeting of the Presbytery, and this year, are distinguished by the prospect of a large accession to the ministry of the Presbytery. MESSRS. WILLIAM STUART and JOHN COULTER, licentiates of the Presbytery of New Castle, presented certificates of their standing and licensure, and were received under the care of the Presbytery. These brethren lived to be *Patriarchs* in the Presbytery—living and dying pastors of the congregations in which they were ordained and installed, after pastorates of thirty-three years each. Though they were taken under the care of Presbytery at the same meeting, and both received the calls which they accepted, and served their congregations the same length of time, yet it could not be said that they were joined in their deaths. MR. COULTER died in 1834, but MR. STUART was much the older man, for he was in the 76th year of his age when he resigned his charge in the fall of 1834, but lived fourteen years afterwards. Calls were presented for each of these brethren to the Presbytery at the same meeting at which they were received. MR. STUART was called to Spring Creek, Sinking Creek, and East Penns Valley; and MR. COULTER to Middle and Lower Tuscarora. MR. COULTER was ordained and installed pastor of the united congregations of Middle and Lower Tuscarora, August 11, 1801; and MR. STUART of the united congregations of Spring Creek, Sinking Creek and East Penns Valley, on the 7th of October, the same year. As calls were presented for MESSRS. STUART and COULTER at the same meeting of Presbytery by which they were received from New Castle Presbytery, of course they had preached as candidates in the congregations which afterwards called them, by the authority of committee appointed to inspect and examine licentiates and ministers coming within the bounds of the Presbytery, as to the validity of their credentials.

At the same meeting of Presbytery (April 22, 1801) at which MESSRS. STUART and COULTER were received as licentiates under the care of Presbytery, MR. WILLIAM JACKSON, a licentiate formerly under the care of the Presbytery of Derry, in the "Kingdom of Ireland," presented his credentials from said Presbytery, and other collateral testimony of his licensure and good moral character; and was received under the care of Presbytery, and taken on trial. In October, 1802, MR. JACKSON was recognized as a licentiate of the Presbytery, with the approval of the General Assembly. He received and gener-

ally fulfilled appointments to supply vacancies, and in April, 1803, received a call from the congregation of Greenwood, with the promise of a salary of £50 to be paid semi-annually. This call Mr. JACKSON held for some time under consideration, then accepted it, and before the time at which his ordination and installation were to take place, asked leave to return the call. Before consenting to the return of the call, Presbytery took occasion to consult the congregation of Greenwood (as it is called in the minutes) but really of Buffalo township on the Juniata. The congregation consenting, the call was returned. Mr. JACKSON had studied medicine, and was engaged pretty extensively in the practice of it, and finding it impracticable to fulfil the appointments given him from time to time, finally came to the conclusion to resign his license to preach the gospel, and give himself wholly to the practice of medicine; which he did in 1807, with the full consent of the Presbytery.

At the Spring meeting of the Presbytery at Spruce Creek, April, 1801, the Rev. ISAAC GRIER made request that his pastoral relation to the congregation of Lycoming be dissolved, on account of neglect on their part to pay the amount of salary which they had promised. They received only one-third of Mr. GRIER's time. The congregation was cited to appear at the next meeting of the Presbytery to show cause, if any they had, why Mr. GRIER's request should not be granted. The congregation did not appear by commissioners, as cited; and Mr. G. renewing his request, it was granted, and the congregation declared vacant. But as the congregation were in arrears to Mr. GRIER, a committee was appointed to visit the congregation to inquire into its state, and use means to induce them to discharge the arrears due to their late pastor. This committee failed to visit the congregation according to the appointment of Presbytery, for which they gave their reasons at a following meeting, which were approved by the Presbytery; but Mr. JOHN BRYSON and Mr. PATTERSON were at the same time appointed to prepare a letter to the congregation of Lycoming respecting their peculiar situation, and the necessity of their compliance with the injunctions of Presbytery. This controversy between the Presbytery and the congregation continued for a number of years, the Presbytery repeatedly enjoining on the congregation a final settlement and the payment of the arrears due to Mr. GRIER; and the congregation obstinately refusing or neglecting, till the Presbytery passed the following minute: "Presbytery finding that the congregation of Lycoming have not complied, in any degree,

with their repeated injunctions with respect to Mr. GRIER, their former pastor, are of the opinion that no supplies should at this time be granted to said congregation." It would seem that, after all, no final settlement was obtained till the civil court appointed a certain JOHN KIDD, Esq., to settle with the trustees of the congregation, when the principal and the interest of seven or eight years were paid. How long it took the congregation to recover character, after so long a controversy carried on in regard to the payment of a just debt to so good a man, and so able a pastor, and against the unanimous judgment of the Presbytery, it might be worth something to know.

At the same meeting of Presbytery, in which the above affair about the payment of arrearages due to Mr. GRIER by Lycoming congregation was first under consideration, (June 17, 1801,) two commissioners from the congregation of Buffalo presented a petition to have the pastoral relation between them and Rev. HUGH MORRISON dissolved. The Presbytery cited Mr. M. to appear at an adjourned meeting to be held in Tuscarora Valley, on the 11th of August, to show cause, if any he had, why the petition should not be granted. At the adjourned meeting the petition was renewed, the same commissioners being present, and at the same time a counter petition was presented by the friends of Mr. MORRISON, praying that he might be continued as their pastor. After hearing both parties by their commissioners, Presbytery appointed a committee consisting of Revs. JOHN BRYSON and JOHN B. PATTERSON, and Messrs. WILLIAM MONTGOMERY and DAVID IRELAND, elders, to visit and inquire into the state of the congregation, and report to Presbytery at its next meeting.

This committee reported at the time appointed, that they had visited the congregation, taken a vote of the congregation after public notice, and it appeared that there were forty-three members of the congregation who were in favor of a separation from Mr. M. and twenty-nine who were for continuing him as their pastor. At the same time another petition was presented by two commissioners on the part of the majority, urging a separation, and a remonstrance on the part of the minority, charging that improper means had been used at the time of the vote, by the opponents of Mr. M. to obtain a majority against him. Another petition was likewise laid before Presbytery, signed by the elders of the united congregations of Sunbury and Northumberland, containing a representation of the grievances under which they would labor, in case Mr. M. should be dismissed from the congregation of Buffalo.

Presbytery heard both parties at very considerable length, and it seems that in the course of the proceedings in this case, charges of a character serious enough to demand the investigation of Presbytery were made, either verbally or in writing; whereupon Presbytery resolved to hold an adjourned meeting in Buffalo Church, on the 2d Tuesday of November, and that Mr. M. be cited to appear to answer to the charges exhibited against him by the commissioners of Buffalo congregation.

The Presbytery met according to adjournment at Buffalo Church to investigate the charge or charges (for there is no record of any formal charge) made against Mr. MORRISON. They spent the greater part of two days in hearing the witnesses of both parties, and came to the following conclusion: "The Presbytery having heard all the witnesses brought forward by both parties, and after seriously weighing and comparing the witnesses for and against Mr. MORRISON, with respect to his drinking liquors to excess, agreed, that although they could not, on the testimony given, convict him of drunkenness, yet they were of opinion that he has on certain occasions transgressed the bounds of Christian prudence in that respect, and he is hereby cautioned to be more watchful and circumspect in future." To us at this distant period, the justice of this rendering of the Presbytery, would seem evident. We are not to bring our modern views and habits in regard to temperance, especially of total abstinence, to bear upon our minds in reviewing the decision in this case. It was then considered no impropriety in a minister of the gospel to drink spirituous liquors, and if his accusers had been put to the test to which Christ put the accusers of the woman taken in adultery, it is doubtful whether they would not, one by one, have left the house. They had, perhaps, many times held the bottle to his mouth, and, had he refused it, would have considered him sour and unsociable. They tempted him to that excess of which they accused him, and for which he was censured. If they had been put on self-defence, perhaps they might have said that they had put a greater restraint upon themselves, but they were not so frequently tempted as he was. No absolute drunkenness after all was proven. But in the divided state of the congregation, and the little prospect of his usefulness by continuance, the Presbytery sundered the pastoral relation at this time.

There was a party in the church always adhering to Mr. MORRISON, and as supposed, at their solicitation, he continued to preach to them. This of course was irregular, ill-judged, and a source of annoyance

and distraction to the congregation. The Presbytery forbade his preaching within the bounds of the congregation without the invitation of the Session, or the appointment of Presbytery. He was cited to appear before Presbytery and give an account of his irregularities, particularly for preaching in the bounds of Buffalo congregation contrary to the will of the Session and the orders of Presbytery. Not obeying the first citation he was cited again and again. Before the issuing of the last citation the Rev. JOHN BRYSON gave reasons in his behalf why he had not obeyed the former citations, which were perfectly satisfactory to the brethren of the Presbytery. These reasons may be presumed to be the infirmities of old age, or the pressure of disease, as before the time for his appearance designated in the last citation arrived, he had passed beyond the supervision of all earthly tribunals. He died on the 15th of September, 1804.

On the 10th of November, 1801, a name appears for the first time in the minutes of the Presbytery, which afterwards became greatly distinguished, not in the Presbytery, but in the Presbyterian Church, and among the educators of the land, the Rev. MATTHEW BROWN, D. D. On the day above named he was received as a licentiate of the Presbytery of Carlisle, by which a call had been put into his hands from Mifflintown and Lost Creek. Arrangements were made during this meeting for his ordination and installation at the regular Spring meeting of the Presbytery, to be held for this purpose at Mifflintown, on the 3d Tuesday of April, 1802, and Matthew 5:17-26 was assigned to Mr. BROWN as a subject for a lecture; and Heb. 3:12, as the subject for a sermon, in view of his ordination. The Rev. JOHN B. PATTERSON was appointed to preach the ordination sermon, and the Rev. JOHN BRYSON to preside and give the charge. Accordingly, on the 25th of April, 1802, Mr. BROWN was ordained and installed pastor of the churches of Mifflintown and Lost Creek.

At the adjourned meeting of Presbytery held at Lewistown, June 16, 1802, the Rev. THOMAS L. BIRCH, an ordained minister from Ireland, applied to be taken under the care of Presbytery agreeably to the rules prescribed by the General Assembly relative to foreign ministers; but not being able at present to lay before Presbytery his credentials and other collateral testimony, and Presbytery being also informed that certain reports were in circulation in the bounds of the Presbytery of Ohio very injurious to his moral character, his request was refused.



PRESBYTERIAN CHURCH, BELLEFONTE, PA.

At a subsequent meeting Mr. BIRCH appeared, and requested to be taken under the care of Presbytery as a foreign minister. He appears then to have had the usual credentials, and the necessary collateral testimony; but because of those reports still in circulation against him in the West, and the fact that the Presbytery of Ohio would have nothing more to do with him because of these reports, and not having received satisfaction as to his acquaintance with experimental religion, the Presbytery again refused to receive him to membership.

Six months afterwards, while the Presbytery was holding its Spring meeting at Bellefonte, Mr. BIRCH appeared, and gave notice of his intention to complain to the General Assembly against the proceedings of the Presbytery in his case. There is no evidence that this complaint was ever carried to the General Assembly. What became of Mr. BIRCH afterwards there is nothing on record to show; but the writer remembers to have seen Mr. BIRCH at his father's house when he was a boy, as late as the year 1818, or about that time; it could not have been much later. In personal appearance, if not mistaken in the person, he was a large, fleshy man, and then must have been considerably beyond the meridian of life, apparently near the age of his host, who was then sixty or sixty-five years of age. It is confidently believed that he never was recognized as a regularly authorized minister in any evangelical church after he came to this country; and it is not certain that he ever did preach much anywhere after he failed to get a recognition in the Presbyterian church.

It is refreshing, after the record of such cases as the above, to record the accession of a name to the roll of the Presbytery, who lived long to be an honored and useful servant of the Master and his Church, Mr. HENRY R. WILSON, a licentiate of the Presbytery of Carlisle, applied to be received under the care of the Presbytery, October 6, 1802. Having presented the required certificate of character, licensure, and dismission from Carlisle Presbytery, he was taken under the care of the Presbytery. At the same time a call was presented for Mr. WILSON from the united congregations of Bellefonte and Lick Run. Mr. WILSON accepted the call; was ordained and installed on the 20th day of April, 1803, and continued to serve these two congregations, with great success, till the fall of 1809, when he returned to the Presbytery of Carlisle, from whence he came, to take charge of one and another congregations within their bounds.

The Rev. ISAAC GRIER made application at the meeting of Presbytery in October, 1803, to have his pastoral relation to the congrega-

tion of Great Island (Lock Haven) dissolved, because of their inability to pay the salary which they originally promised, on account of removals from the congregation; with this understanding, "that he continue to preach and perform other ministerial duties among them as heretofore." The object of this proviso on Mr. GRIER's part was, that the congregation might enjoy the ordinances of religion till they could make arrangements to be permanently supplied; and at the same time Mr. G. might arrange to otherwise dispose of that portion of his time formerly given to Great Island. His request in this matter was granted.

The year previous to the dissolution of Mr. GRIER's relation to Great Island congregation, he took charge of a classical school in Jersey Shore, near to which he resided. This became necessary on account of the smallness of his salary, even before Great Island became unable to pay their portion of his salary.

At the same meeting of the Presbytery the name of Mr. JOHN HUTCHESON first appears upon the minutes, being introduced to Presbytery as a student preparing for the ministry, to be taken under the care of the Presbytery. He was so received, and several parts of trial were assigned to him with a view to his licensure at the proper time. On the 3d day of October, 1804, he was licensed to preach the gospel as a probationer.

From time to time we find references made in the proceedings of Presbytery to the missionary fund, and to missionary contributions. At almost every stated meeting of the Presbytery inquiry was made of the members as to their diligence in this matter, and delinquents were enjoined to attend to the making of contributions by their particular churches, before the time to report to the committee, or Board of Missions of the General Assembly. The Standing Committee of Missions of the Assembly was not appointed till 1802, and a Board of Missions not till 1816. The money contributed for missionary purposes had reference chiefly to domestic missions; indeed altogether, for the Church had not yet engaged as a Church in the work of Foreign Missions. Together with the destitute white population in our land; the Indians upon the borders of civilization, and the colored slaves, were the utmost objects of missionary labor and contributions. Domestic missions, as at first conducted, oftentimes consisted in the pastors of the churches spending a month or two at a time in visiting and preaching in portions of the country where there were entire destitutions of the means of grace. The members of Huntingdon

Presbytery could do little of this missionary service, so numerous were the vacancies among themselves. Yet we find on two occasions the Presbytery by a formal vote recommending two of their members to the standing committee of the Assembly, as suitable persons to be employed in missionary service. It is probable that the main reason which induced the Presbytery to recommend the particular persons whom they did, was the fact that they were then without any pastoral charge.

At first the contributions made within the bounds of the Presbytery for missionary purposes were sent to the common treasury, but such was the happy enlargement in the contributions for this object, that the Presbytery deemed it advisable to appoint a special Treasurer of missionary funds about this time. The Rev. WILLIAM STUART, then pastor of Spring Creek and Sinking Creek, was appointed the treasurer, October 3, 1804. And now we turn back a little in the record, to refer to one of those unhappy events, which, alas! were only too common in those *primitive* times. Charges were laid before the Presbytery, in the name of a responsible accuser, greatly compromising the moral character of the Rev. MATTHEW STEPHENS, pastor of Shaver's Creek Church. With the consent of parties the case was tried at the same meeting of the Presbytery, at which the charges were tabled. The Presbytery were in session in Shaver's Creek Church at the time within the bounds of which the offense, or offenses had been committed, and the witnesses and parties lived. The case was taken up the next day after the charge was tabled. On that day all the witnesses on both sides and the parties were heard, but the final judgment of the Presbytery deferred until the next day. The following day the decision of the Presbytery is thus recorded: "After the most mature deliberation, and seriously weighing the testimony on both sides, Presbytery were of the opinion, that although his conduct did not evince any criminal intention with respect to Miss POLLY CAMPBELL, yet the charges are fully substantiated. Whereupon, it was unanimously agreed, that the Rev. MATTHEW STEPHENS be suspended from the exercise of the Gospel ministry, and he is hereby suspended." It is added, "Mr. STEPHENS submitted to the decision of Presbytery." Mr. STEPHENS was too shrewd a man to show any spirit of insubordination at the time. The favorable result of his uncomplaining submission to the decision of Presbytery, appeared in a short time afterwards. Yet when the hasty and impetuous character of the man is considered, it is wonderful. It is perhaps the most *gracious like*

act of his whole life, but we know not whether it were the effect of grace or of human wisdom; for Mr. STEPHENS was a man of mind with many rough points of character. However, at the adjourned meeting of Presbytery, held at Warrior Run in June following his suspension, a petition was laid before Presbytery, signed by sixty-four members of Shaver's Creek congregation, asking for the removal of his suspension, and the Presbytery, after investigation and due consideration, restored him to his former standing. That they acted in this matter conscientiously, and in view all the circumstances of the case as represented to them may not be doubted, in view of the names recorded as present and acting in the case. Anything which afterwards occurred, and could not have been foreseen by the members of Presbytery, should not be considered as demonstrating the impropriety of this act of restoration at the time.

The number of ministers composing the Presbytery was small compared with extent of the territory to be cultivated, although additions of ministers were being made from time to time. But unhappily (for the fields to be cultivated) all could not be retained who came into the Presbytery. For the church at large these changes, we have no doubt did result in greater good. Those who removed were providentially directed doubtless, yet we know that God often overrules an unadvised, even a wrong act for greater good. There is no doubt that the change which we are now about to record, if it resulted in making Mr. BROWN President of Washington College, and afterwards the distinguished, honored, and successful President of Jefferson College, was according to the will of God, as indicated by his providence.

A *pro re nata* meeting of Presbytery was held at Mifflintown, on the 20th of March, 1805, to consider Rev. M. BROWN's request for the dissolution of his pastoral relation to Mifflintown and Lost Creek. There was no dissatisfaction existing between Mr. B. and these congregations, but a strong desire on their part to retain him, while they yielded to his wishes. His reasons, as assigned to Presbytery for believing it to be his duty to make a change were, "that he could not find that comfort, or expect that usefulness which was desirable, and which he had reason to expect in another place, while he had no complaint to make against his congregations." The Presbytery dissolved his pastoral relation according to his request. At the same time a call for Mr. BROWN, from Washington, Pa., was put into his hands, of which he announced his acceptance, and he was dismissed

with the usual testimonials, to connect himself with the Presbytery of Ohio, within the bounds of which the congregation was situated.

With the departure of one good man, and just upon his retreating steps comes another, as if for compensation of the loss sustained, Mr. THOMAS HOOD, a licentiate of the Presbytery of New Castle, produced certificates of his dismission from said Presbytery, and of his acceptance of calls from the united congregations of Buffalo and Washington, (Northumberland county,) within the bounds of this Presbytery, and requested to be taken under the care of Presbytery. The usual pieces of trial were assigned to Mr. Hood, and examinations had which are required by the Book; all being satisfactory to Presbytery, on the 2d day of October, 1805, he was ordained and installed pastor of Buffalo and Washington congregations, in which service Mr. STUART preached the ordination sermon, (in the absence of Mr. WILSON, who had been appointed to that duty,) from 1 Cor. 9:16, and Mr. JOHN BRYSON delivered the charge according to previous appointment.

A protest by the administrators of the estate of the Rev. HUGH MORRISON against the installation of Mr. Hood, or any other person in the congregation of Buffalo, till all arrearages of salary were paid, due to the estate of Mr. MORRISON, the former pastor, was laid before Presbytery before the service of installation had taken place, but the Presbytery esteemed this no bar in the case, as Mr. MORRISON, in his life time had instituted suit for these arrearages in a civil court, the administrators had prosecuted it to an issue after his death, and had acquiesced in the judgment which was obtained against the congregation.

At this meeting of the Presbytery several calls were presented for Mr. HUTCHESON. Lewistown asked for the appointment of some member to moderate a meeting of the congregation with a view to ascertain the sense of the congregation with reference to making out a call for Mr. H. Calls also from the congregations of Derry and Paxton, of the Carlisle Presbytery, and a call from the united congregations of Mifflintown and Lost Creek, were laid before Presbytery. These calls were put into Mr. HUTCHESON's hands, and he declared his acceptance of the call from Mifflintown and Lost Creek. The only thing specially to be noticed in this call is the precision with which the amount of salary promised is stated. Four hundred and eighty-six dollars and *sixty-six cents*.

In 1804 certain amendments in the form of the Government Directory for worship, and Book of Discipline, were proposed by the General Assembly, and sent down to the Presbyteries for their concurrence, or rejection. At the meeting of the Presbytery in the Spring of 1805, these amendments were considered and unanimously adopted, and the action of the Presbytery ordered to be sent to Rev. PHILIP MILLEDOLLAR, Stated Clerk to the General Assembly.

Presbytery met in the church of Lost Creek, April 15, 1806. At this meeting Mr. HUTCHESON was ordained and installed pastor of Mifflintown and Lost Creek. Before these services took place the commissioner of the congregations, together with Mr. HUTCHESON, stated to Presbytery that a mistake had been made in the amount of salary stated in the call from said congregations; that instead of *one hundred and eighty-two pounds ten shillings*, it should have been only *one hundred and seventy-five pounds*. Mr. HUTCHESON stated to Presbytery that the commissioner informed him of his mistake before he accepted the call. The Presbytery permitted the mistake to be rectified.

At this time the Rev. ISAAC GRIER was transferred from the pastoral charge of Pine Creek congregation to the united congregations of Sunbury, Northumberland and Shamokin.

It will be recollected that the Rev. MATTHEW STEPHENS was tried at the meeting of Presbytery in April, 1804, on charges presented against him by Miss Polly Campbell, and he suspended from the ministry, but restored again at the meeting of the Presbytery following. It seems that upon a review of the minutes by the Synod exception was taken, not to the final action of the Presbytery, but to the apparent inconsistency between the record and the final act of suspension. The act of suspension is recorded as follows: "Presbytery were of opinion that his conduct did not evince any criminal intention with respect to Miss Polly Campbell, *yet the charges are fully substantiated!*" Now criminal intention was the very *gist* of her main charge. There seems to have been an omission by the clerk in recording the action of the Presbytery in this case; therefore the delegates to the Assembly of 1806 are instructed to inform the Synod that the incorrectness of which the Synod complained in the case of Mr. STEPHENS "was in the minutes, not in the proceedings of Presbytery." It must have been an oversight in making the record, for surely the members of the Presbytery could not have so stultified themselves, as to have exonerated him of all criminal intention, and

at the same time voted that all the charges were substantiated. The idea intended to be conveyed, no doubt, was that while the conduct or actions of Mr. STEPHENS on the occasion were proven, his intention was misinterpreted.

But on the 17th of April, 1806, new charges were laid before Presbytery, by a Mr. DAVID RIDDLE, of habitual intoxication, and abusive language to all who offended him. But the charges not being so specific as the Presbytery judged to be necessary, Mr. RIDDLE was permitted to withdraw his paper that it might be presented in due form at the next meeting of Presbytery. At the meeting of the Presbytery in October, the above charges were renewed by Mr. RIDDLE, with the additional charge of "total neglect of family visitation." This paper was entertained by the Presbytery, and ordered that a copy of the charges and witnesses be furnished to Mr. STEPHENS, and that citations be issued by the clerk to the witnesses to appear at the next Spring meeting of the Presbytery.

The Assembly of 1805 had sent down to the Presbyteries an overture on the subject of educating pious youth for the gospel ministry. The Assembly finding that there was a general coincidence of sentiment on this subject, appointed a committee to take this subject into consideration, to draught and lay before the house a minute proper to be adopted and published by the Assembly, and calculated to carry the design into complete effect. This committee reported, stating the pressing necessity of an increase of candidates for the gospel ministry, earnestly recommending to every Presbytery under the care of the Assembly, to use their utmost endeavors to increase, by all suitable means in their power, the number of promising candidates for the holy ministry—to press it upon the parents of pious youth to educate them for the church, and on the youth themselves, to devote their talents and their lives to this sacred calling—to make vigorous exertions to raise funds to assist all the youth who may need assistance, to be careful that the youth whom they may take on their funds give such evidence as the nature of the case admits, that they possess both *talents* and *piety*, to inspect the education of those youth during the course both of their academical and theological studies; choosing for them such schools, seminaries, and teachers, as each Presbytery may judge most proper and advantageous, so as eventually to bring them into the ministry well furnished for their work, &c.

The Presbytery of Huntingdon took the following action on these recommendations of the General Assembly, by report of a committee:

"The committee appointed to consider the injunctions of the General Assembly respecting the selection and education of poor and pious youth for the gospel ministry, are of opinion that the present circumstances of the church are such as render this measure highly necessary, and that no means should be left untried which will have the smallest tendency to carry it into execution. After duly considering the subject, they doubt not of the practicability of it, and for this purpose beg leave to present the following resolutions:

1. *Resolved*, That a committee be appointed, to be called the Committee of Education, consisting of seven members, any three of whom shall be a quorum, whose business it shall be to receive information concerning, and recommendations in favor of such young men as come under the description contained in the Assembly's injunction, to determine whether the persons recommended be received or not, to superintend the education of those who may be received, and to apply the funds that may be raised for that purpose.

2. *Resolved*, That a Treasurer be appointed whose duty it shall be to receive the moneys which may be raised, to hold them subject to the order of the above committee, to keep a regular account of the receipts and expenditures, to report annually the state of the funds, as well as the sums received during the last year, and from whom received.

3. *Resolved*, That the pastor and session of every congregation, or the session, where the congregation is vacant, within our bounds, be requested to make diligent search for young men of capacity and piety, whose parents, who although desirous, are not in such circumstances as to give them a liberal education, and to communicate the result of their search to the committee, accompanied with a recommendation of the person, if they find any such, who in their opinion ought to be taken under the care of the committee.

4. *Resolved*, That the congregations under our care be most earnestly solicited, yearly or half yearly, to take up liberal collections, or to raise money in any way, which in their opinion shall be most desirable, and to transmit it to the treasurer, or to the chairman of the committee, in the absence of the treasurer.

One other resolution was appended providing for the return of money to the society from which it was received, after a specified time, in case no persons were found upon whom to expend it.

And as it appears that division of the Presbytery was contemplated, it was resolved that should there be then any money in the treasury, in that event it should be divided equally between the two Presbyteries, provided each Presbytery had an equal number of young men for education under their care; if not, then in proportion to the number each may have.

The following persons were chosen as the Committee on Education: Rev. Messrs. JAMES JOHNSTON, JOHN BRYSON, WILLIAM STUART, JOHN

B. PATTERSON and JOHN COULTER; with Messrs. JAMES HEPBURN and JOHN WATSON, elders.

The Rev. JOHN HUTCHESON was chosen treasurer.

At the Spring meeting of the Presbytery, April 21, 1807, the case of Rev. MATTHEW STEPHENS was taken up by consent of parties, though several important witnesses were absent, and Presbytery agreed to hear the testimony of those witnesses that were present, and appoint a committee to take the testimony of those who were absent, and reserve their decision until their next meeting. The following members were appointed this committee, to meet at Shaver's Creek Church on the 1st Tuesday of June next, viz: Rev. Messrs. DAVID BARD, JOHN JOHNSTON, WILLIAM STUART and HENRY R. WILSON, and Messrs. DAVID STUART and GEORGE McCORMICK, elders. The Rev. HENRY R. WILSON to preach a sermon on the occasion. At the fall meeting of the Presbytery at Warrior Run, the following action, in the case of the Rev. MATTHEW STEPHENS, was taken:

"The prosecutor of the Rev. M. STEPHENS appeared in Presbytery, but on account of the absence of Mr. S. and all the members of the committee appointed to take the testimony in that case, Presbytery deferred their decision till the next Spring meeting."

At this time the question of the division of the Presbytery was taken into consideration, and the following minute adopted:

"The Presbytery of Huntingdon taking into consideration the difficulties under which many of their members labor on account of their local situation, rendering a general attendance on the meetings of Presbytery for the most part impracticable, were of opinion that application should be made to the next General Assembly for a division of the Presbytery into two Presbyteries; and the following lines of division are proposed to the General Assembly: Beginning at the mouth of the Juniata, and along said river to Lewistown, thence by the State road to Bellefonte, so as to include to the eastward the charges of the Rev. Messrs. HUTCHESON, JOHN BRYSON, HOOD, PATTERSON, GRIER and WILSON, to be called by the name of the Presbytery of Northumberland."

At this meeting of the Presbytery JOHN BUYERS, Esq., was appointed treasurer of the Committee of Education, in the place of Rev. JOHN HUTCHESON, because his place of residence was more central. The Spring meeting of the Presbytery of 1808 was held in the church of Bellefonte. At this meeting the Committee of Education made report of the first young man taken under their care with a view to the ministry, THOMAS CALDWELL, a young man of good natural abilities, and who had since the time he was taken under their care (September 10,

1807) made considerable progress in the Latin language. This gave occasion to inquire of the different members of the Presbytery what had been done in their several congregations respecting the fund for the education of poor and pious youth for the gospel ministry; when it appeared that considerable attention had been paid to the matter by some of the members, and considerable sums of money raised; those who had neglected this cause were enjoined to give it more attention in the future.

At this meeting of the Presbytery it was moved and carried that the line of division proposed at the last meeting of Presbytery (October 6, 1807) be reconsidered, and the following line of division was proposed and adopted, viz: Beginning at the mouth of the Mahantango Creek, and proceeding a northwesterly course to the mouth of Clearfield Creek, so as to leave to the eastward the congregation of Great Island, including to the eastward the charges of the Rev. Messrs. DUNHAM, JOHN BRYSON, GRIER, PATTERSON and HOOD; to be called the Presbytery of Northumberland.

There is a record made at this meeting of the Presbytery of a complaint to Presbytery by Mr. HUTCHESON of negligence on the part of his congregation in paying the salary due him, and on account of which he was suffering embarrassment; and also by Mr. JAMES JOHNSTON in regard to arrearages due him by West Kishacoquillas for his labors among them while he was their pastor. In both cases Presbytery interposed their authority kindly but decidedly, enjoining upon the congregations a speedy settlement of their dues to these brethren. Had Mr. HUTCHESON been a pastor in these more modern times, the first notice they would have had of any neglect of payment on the part of the congregation, would have been an application on his part for a dissolution of the pastoral relation. Mr. H. continued to be the pastor of this congregation for more than thirty-five years after this time. He did not want to leave the congregation, neither did the congregation want him to leave them; but their neglect in regard to the salary, no doubt, proceeded from thoughtlessness, which probably never afterwards occurred. Which is the better course to pursue, the ancient or the modern example, depends altogether on circumstances. No congregation ought to impose such a necessity on their pastor. And it is time these annual and semi-annual payments should cease. The landlord looks for his rent to be paid at least quarterly. The

At this meeting the Presbytery came to a decision in regard to the charges brought against Mr. STEPHENS. The testimony taken at a former meeting of the Presbytery was read, the committee appointed to take further testimony reported, the whole testimony being now before the members and the parties fully heard, the Presbytery unanimously decided that none of the charges were substantiated, and Mr. RIDDLE was admonished to be more careful in future in taking up or publishing a false report against a gospel minister.

The Presbytery met in Buffalo Valley in the Spring of 1809. As usual there were many applications from the vacant congregations and destitute places for supplies. The Presbytery, moved by the consideration of the destitute condition of a great body of people within their bounds, and not having it in their power to grant much assistance, having no licentiates under their care, instructed their commissioners to the next General Assembly to make earnest application to the General Assembly's Committee of Missions to send missionaries to their assistance.

At this meeting it was ascertained that the General Assembly had refused the application for a division of the Presbytery, because of its not being the proper court to which to apply in the first instance, and they were directed to make their request for a division to the Synod. It was therefore now resolved to make application to the Synod for a division, with substantially the same line as before suggested.

A record of action taken at this time would seem to indicate that there were congregations, even in those times, that instead of becoming stronger and more able to support the gospel, were becoming weaker. Washington congregation, (Northumberland county,) to which Mr. HOOD preached half his time, made request to Presbytery, (in which request Mr. H. acquiesced,) that he should be allowed to give them only the fourth part of his time, for which they would give him just half the salary promised in their call at the time of his ordination and installation. Presbytery permitted them to make any arrangement which suited themselves, provided Mr. H. acquiesced, which he did on this occasion. In this case it is altogether probable that the strength of the congregation was diminished by death, or removal from its bounds—most likely by removal. Circumstances over which they have no control, compel families sometimes to remove from one part of the county to another; but it may be questioned whether in a majority of instances, such removals have not only tended to the injury of the church, but to the injury of the families

themselves. There are rich valleys in the bounds of the Presbytery of Huntingdon, where were once laid the foundations of large and flourishing churches, that are now extinct, or so reduced in members as to be scarcely able to support the gospel amongst themselves for only a portion of the time. Christians of other denominations have come in to occupy the rich and fertile fields once possessed by Presbyterian families, and have large and flourishing congregations. Congregations have become utterly extinct, which were regularly supplied for years after the formation of the Presbytery, by members of the Presbytery, either as pastors or stated supplies, or by persons appointed from time to time at the stated meetings of the Presbytery. The writer once preached in a place where had been once an organized congregation, to which the Rev. Mr. MARTIN, one of the original members of the Presbytery, gave a portion of his time, when that evening sermon was the first Presbyterian service that had been held in the place for twenty-five years previously; and there was then but one family in the place inclined to the Presbyterian Church. Where were all the other? Dead or emigrated, or swallowed up. And when we think of East Penns Valley, Brush Valley, and Nittany Valley, we scarcely know what suitable comment to make on the folly, not to say *the sin* of Presbyterian families in allowing themselves to be crowded out of the most productive valleys in the centre of the State, and go themselves on a wild hunt of easier cultivated lands in the West. And often times there was not only the breaking up, at least, the crippling of the churches at home, but for years they deprived themselves and their families of the stated means of grace in the places whither they had removed, just long enough for their growing up children to learn to care for none of these things, and lose all the Presbyterian inclinations they ever had instilled into them. And not one out of ten of those who owned lands in Central Pennsylvania, improved their circumstances by emigrating to the West.

At the stated meeting of the Presbytery, October 3, 1809, the Rev. H. R. WILSON requested that the pastoral relation between him and the congregations of Bellefonte and Lick Run, might be dissolved. The congregations being present, by their commissioners, expressed their consent to the request, and his pastoral relation was dissolved.

sign the charge of the congregation of Shaver's Creek. The congregation was cited to appear at the next meeting of Presbytery and give reasons, if any they had, why Mr. STEPHENS' request should not be granted.

In 1798 a reference was sent from the Synod of Virginia through the Committee of Bills and Overtures, in these words, "How far and in what sense are persons who have been regularly baptized in infancy and have not partaken of the sacrament of the Lord's Supper, subject to the discipline of the church?" In 1799 the General Assembly answered this question, by referring to the standards of the church as containing a sufficient answer to the reference. The following overture had been presented to the Assembly of 1811, by the Synod of Kentucky: "What step should the church take with baptized youth, not in communion, but arrived at the age of maturity, should such youth prove disorderly and contumacious?" The Assembly appointed the Rev. Drs. MILLER and ROMEYN, and the Rev. JAS. RICHARDS, a committee to prepare and report to the next Assembly a full and complete answer to the above overture. This committee reported to the Assembly as required, and after the report had been read, it was re-committed to the same committee for revision and publication, and commended to the attention of the Presbyteries and ministers, while the Assembly refused to express any opinion on the principles it contained. The object of sending down to the Presbyteries and ministers was, that in due time a decision might be had on the important subject discussed in the report. At the Assembly of 1814 a committee was appointed to consider and report what should be done with the above report. The Rev. Drs. GREEN, WOODHULL, WILSON, and Messrs. CALDWELL and CONNELLY, were appointed this committee, who reported, recommending that the committee be discharged, and they were accordingly discharged and the subject was *indefinitely* postponed.

These historical facts are recalled for the purpose of explaining the action of the Presbytery of Huntingdon in 1809. The subject had been agitated in the church from 1798, and come before the Assembly from time to time till 1814. The following is the action of the Presbytery at the time above specified:

"The Presbytery having taken into serious consideration the subject of disciplining baptized persons who are not in full communion in the church, do hereby recommend to the several congregations under their care, that they pay particular attention to this subject, and that they be careful to teach them the principles of religion, and the necessity of walking in new-

ness of life before God, in compliance with a resolution of the General Assembly on that subject." In regard to this, there is only one suggestion to be made, that when the term "*disciplining*" is used in a technical sense, in most cases in these later times, instead of calling the children to account, justice would be answered by calling the professing parents to account for the neglect of the religious training of their children. According to the covenant and promise of God, the conscientious discharge of the duty of parental training according to their vows made at their baptism, will be ordinarily followed with the covenant blessing. The unfaithfulness is not in God. It is his way of perpetuating his church in the earth. "Train up a child in the way he should go, and when he is old he will not depart from it."

The congregations of Bellefonte and Lick Run were not long without a pastor. At the same meeting of the Presbytery in which Mr. WILSON resigned the charge, and was dismissed to the Presbytery of Carlisle, Mr. JAMES LINN, a licentiate of the Presbytery of Carlisle, was received under the care of Presbytery, and calls from the united churches of Bellefonte and Lick Run put into his hands. In the seven years of Mr. WILSON's ministry in these churches they had advanced a little in the amount of salary promised. Mr. WILSON was called on a salary of four hundred dollars. The calls were accepted, and Rom. 5:10 assigned Mr. LINN as the subject of a sermon for ordination, and it was resolved to hold the next stated meeting at Bellefonte, with a view to his ordination and installation, if the way be clear. The Rev. JOHN B. PATTERSON was appointed to preach on the occasion, and the Rev. ISAAC GRIER to preside and give the charge.

It seems that it was customary in those early times to apply to the General Assembly for missionary labor, or liberty to employ or perform missionary service, to be paid out of the funds of the General Assembly collected for this purpose. Therefore the following record is found among the minutes of the Presbytery at this time:

"The General Assembly at their last meeting, empowered the Presbytery of Huntingdon to employ a missionary for two months within their bounds. Mr. JAMES JOHNSTON and Mr. COULTER were appointed each to spend two weeks in missionary labors in the western end of the Presbytery, the time at discretion, and Mr. DUNHAM and Mr. PATTERSON to spend two weeks each in the eastern end of the Presbytery, the time also at discretion, but to be performed before the next meeting of the Presbytery."

At the following meeting of Presbytery, Messrs. JOHNSTON and COULTER reported that they had not performed the two weeks of missionary service to which they were appointed. And it is believed

that Messrs. DUNHAM and PATTERSON had not been able to fulfil their appointments in the eastern end.

Presbytery met at Bellefonte on 17th of April, 1810, with a view to the ordination and installation of Mr. LINN, who had accepted calls to the congregations of Bellefonte and Lick Run. The Presbytery was opened with a sermon by Mr. LINN, from the text assigned him for trial at a former meeting. The discourse was unanimously sustained as part of trial for ordination. He was examined on the Languages, Theology, Natural and Moral Philosophy, all of which examinations were sustained; and Presbytery proceeded to his ordination and installation, in which service (Mr. PATTERSON who had been appointed being absent) Mr. COULTER preached the ordination sermon, from 1 Cor. 1:21, and Mr. GRIER, according to previous appointment, gave the charge.

At this stated meeting also, Mr. WILLIAM KENNEDY, a licentiate of the Presbytery of New Castle, presented his testimonials and dismission, and was taken under the care of Presbytery. Calls were presented for Mr. KENNEDY from Lewistown and West Kishacoquillas; two-thirds of his time to be given to the congregation of Lewistown, and one-third to West Kishacoquillas; for which he was to receive a salary of four hundred and eighty dollars between them, in proportion to the services rendered to each. These calls, upon being put into Mr. KENNEDY's hands, were accepted; and, in view of his ordination and installation, the next stated meeting was appointed to be held at Lewistown.

At this time petitions were presented to Presbytery, signed by a number of the inhabitants of the town of Milton, on the Susquehanna, and of White Deer township, requesting permission to apply for one-fourth of Mr. HOOD's labors in the town of Milton. To this request the Presbytery gave their consent, providing it met with the approbation of the Rev. JOHN BRYSON, within the bounds of whose charge some of the petitioners resided. This was the origin of the congregation of Milton, now among the largest and most influential of the congregations in the Presbytery of Northumberland. It would appear that some opposition was made by Mr. BRYSON and his sessions, for at a subsequent meeting of the Presbytery, when a call was made by the residents of Milton and vicinity, for Mr. HOOD, and presented to Presbytery, on account of some informality in the call, and because of the town of Milton being within the bounds of Mr. BRYSON's congregation, it was not put into Mr. HOOD's hands at the time; but Mr.

BRYSON and the congregations of Chillisquaque and Warrior Run were required to appear at the next meeting of Presbytery, and show cause, if they had any, why Milton may not be erected into a separate congregation. Before the next meeting the division of Presbytery had taken effect, and the matter was left in the charge* of the brethren who composed the Northumberland Presbytery. It is probable that the church at Milton was organized soon afterwards, and Mr. Hoop installed its pastor.

It will be recollected that Mr. STEPHENS applied to the Presbytery in October, 1809, for leave to resign his pastoral charge, and the congregation were cited to appear and show cause, if any they had, why Mr. STEPHENS' request should not be granted. The congregation not appearing by their commissioners at the meeting held in April, 1810, and Mr. STEPHENS still expressing his desire that the pastoral relation should be dissolved, it was granted, and the congregation declared vacant.

In the Spring of 1808, the committee appointed to superintend the education of poor and pious youth, with a view to the ministry, reported that they had taken under their care THOMAS CALDWELL, and spoke favorably of his progress under the tuition of the Rev. ISAAC GRIER, who was then employed in teaching a classical school, in connection with pastoral labors. Salaries were then so inadequate that pastors had often to connect other employments with the preaching of the gospel, as a means of support. Some had farms on which they labored; but the most common refuge was teaching, as most congenial to their Sabbath employments. In the fall of 1809 the committee report considerable arrearages due to Mr. GRIER for the boarding and education of THOMAS CALDWELL, and Presbytery enjoined it upon the members to read this report to their several congregations, and "if possible to excite them to assist, and enable the Presbytery to carry their laudable designs into effect." We know not how faithful the brethren were to their own resolution; but it ended like many resolutions, in being passed and recorded in the minutes. For, at a subsequent meeting of the Presbytery, when the members were called upon to give an account of their collections for this object, it appeared that the sum raised was not sufficient to defray the arrearages due to Mr. GRIER. In view of this state of the funds, Presbytery resolved that it was not advisable to continue the young man any longer on a fund which was inadequate to his expenses. When it is remembered that Presbytery had but one young man on their educa-

tion fund, and that the Presbytery covered the whole territory now embraced in the two Presbyteries of Huntingdon and Northumberland, it ought not to have been a burden on the churches to support one young man during the course of his education. Some other reason must be found for abandoning the scheme; and it probably was the prejudice of the people against the plan, and against any one who would consent to obtain an education in this beneficiary way. The prejudice is not even yet altogether extinct. It prevails very strongly in a Scotch-Irish congregation, and the nearer a people come to the original stock, the stronger the prejudice. There is no nationality to which the adage applies more thoroughly—“*poor and proud*”—than the Scotch-Irish.

But another action of the Presbytery immediately following this is much more unaccountable. The General Assembly at this time (1810) was seriously agitating the matter of establishing a Theological Seminary. The Presbytery took the subject under serious consideration, and made the following deliverance *unanimously*: “That such school or schools would not be calculated to promote the interests of religion, and were therefore decidedly opposed to any such establishment.” The reasons by which they came to this conclusion can only be a matter of conjecture now; most of the ministers then composing the Presbytery had studied theology privately, under the direction of the pastors of the churches to which they severally belonged; but there were others who had gone from Ireland to Scotland to obtain their theological education in the Scottish seminaries. How they could consistently come to such a conclusion, is not to be comprehended. But experience has vindicated our theological seminaries. Of all churches in the land, the Presbyterian Church is under most necessity of good theological seminaries, to vindicate her consistency in demanding an able and learned ministry.

At the Fall meeting of the Presbytery the Rev. JAMES LINN presented a copy of the minute of Synod respecting the division of the Presbytery, and expressed his desire that the line of division proposed to Synod be altered, and that the congregations of Bellefonte and Lick Run be annexed to the western division. It was agreed that the line be altered, and that Synod divide the Presbytery by the following line, viz: Beginning at the mouth of the Mahantango Creek, and proceeding in a northwesterly course so as to strike the West Branch of the Susquehanna river at the line which divides Lycoming and Centre counties, so as to leave to the eastward the following members: the

Rev. Messrs. ASA DUNHAM, JOHN BRYSON, ISAAC GRIER, JOHN B. PATTERSON, and THOMAS HOOD, with their respective charges; together with the vacant congregations of Great Island, Lycoming and Pine Creek, to be called the Presbytery of Northumberland."

The Rev. WILLIAM KENNEDY was ordained and installed pastor of the congregations of Lewistown and West Kishacoquillas on the 3d day of October, 1810, the Rev. JOHN B. PATTERSON preaching the sermon, and Rev. WILLIAM STUART presiding and delivering the charge, according to previous appointments.

The last meeting of the Presbytery before the actual division was held in Buffalo church. At the previous meeting the congregations of Upper Tuscarora and Aughwick requested the consent of Presbytery to be annexed to the Presbytery of Carlisle; the consideration of their request was deferred till this meeting, when the consent of Presbytery was refused. It was ordered that a copy of the minute respecting the division of the Presbytery, and of that concerning the congregations of Upper Tuscarora and Aughwick be forwarded to Synod at its next meeting.

CHAPTER IV.

FROM THE DIVISION OF THE PRESBYTERY IN 1811 TILL THE BEGINNING OF THE YEAR 1825.

The Rule in regard to the Ordination of Candidates *SINE TITULO*—Difficulties in the Harts Log Congregation—Death of Rev. David Bard—Sabbath Mails—Petition from Alexandria Congregation, and Remonstrance of Harts Log—Rev. James Galbraith and Mr. William A. Boyd Received—Mr. James Thompson Called to Shaver's Creek—Rev. Nathaniel R. Snowden Called to Millerstown and Liverpool—Mr. Joseph Adams a Candidate for the Ministry—Mr. John P. Thompson, a Licentiate of the Baptist Association of Philadelphia, opens the Presbytery with a Sermon—Mr. James S. Woods, a Licentiate, Received—Death of Rev. James Johnston—Rev. S. Hill Received—Rev. William A. Boyd's Resignation and Death—Mr. John McIlheney—Charge against Rev. William Kennedy—Death of Rev. John Johnston—Minute adopted in reference to Lotteries, Balls, &c.—Second Trial of Rev. Matthew Stephens on Charges by Common Fame—Death of Mr. Stephens—Mr. John Peebles, a Licentiate of the Presbytery of Carlisle, Received—Rev. S. Hill Dismissed to the Associate Reformed Presbytery of Monongahela.

THE first meeting of the Presbytery of Huntingdon, after the division, was held in the church of Spruce Creek, and was opened with a sermon by the Rev. DAVID BARD, from 2 Cor. 4:4, "*The glorious gospel.*" After being constituted with prayer an abstract from the minutes of Synod was read, by which it appeared that Synod had divided the Presbytery according to their request.

The Presbytery now consisted of the following ministerial members :

Rev. DAVID BARD, without a particular charge.

Rev. MATTHEW STEPHENS, without charge.

Rev. JAMES JOHNSTON, Harts Log and Huntingdon.

Rev. WILLIAM STUART, Spring Creek and Sinking Creek.

Rev. JOHN COULTER, Lower and Middle Tuscarora.

Rev. JOHN HUTCHESON, Mifflintown and Lost Creek.

Rev. JAMES LINN, Bellefonte and Lick Run.

Rev. WILLIAM KENNEDY, Lewistown and West Kishacoquillas.

The Rev. WILLIAM STUART was chosen moderator.

It will be observed that the Presbytery consisted of three ministers less than at its original constitution. But the territory had been much curtailed, still the bounds of the Presbytery were large, and

there were many congregations without pastors, and many preaching points to be supplied. Every pastor had much to do in a kind of missionary work within and without their pastoral charges.

At this meeting of the Presbytery the members were called upon to state what had been done towards the collection of money for the theological seminary, as ordered by the General Assembly, when it was ascertained that no moneys had been collected for that object within the bounds of the Presbytery, as might have been expected from the previous action of the members disapproving of theological seminaries. The General Assembly of 1811 sent down to the Presbyteries a rule with regard to ordinations *sine titulo*, for their opinion or approbation. The rule was as follows: "That it shall be the duty of Presbyteries, when they think it necessary to ordain a candidate without a particular call to a congregation or congregations, to take the advice of their respective Synods, or of the General Assembly, before they proceed to this ordination." The Presbytery is recorded in the minutes as giving their unanimous consent to this rule in the Spring meeting of 1812. But it seems that this consent was not reported to the General Assembly. In 1813 the same rule was sent down a second time to the Presbyteries to be voted upon, and in 1814 the Presbytery of Huntingdon is reported to the Assembly as voting in the negative. It is to be presumed that in the meantime the members of the Presbytery had given the subject more mature consideration. Indeed the reason of their change of views in this matter is so recorded by themselves:

"Although the Presbytery two years ago gave a vote in the affirmative, yet having paid a more particular attention to the subject they give their unanimous negative on the above rule."

In the Fall of 1814 the Presbytery met in the church of Bellefonte. An abstract from the minutes of Synod, respecting the distribution of religious tracts was read, and committed to Messrs. HUTCHESON and LINN to report thereon.

The next day the committee made the following report, which was adopted: "Your committee are of the opinion that this is a subject worthy of serious attention. But at the same time they are aware, that from various circumstances, little can be done at present; they however recommend a compliance with the Synod's request, and for the purpose of making a small annual fund: Resolved, that each minister in this Presbytery contribute annually one dollar, and procure what he can from any individuals who may be friendly to the cause."

A paper was at this meeting of the Presbytery handed in, signed by a number of persons belonging to the Hart's Log congregation, in which they stated that they had deemed it their duty to withdraw from the ministrations of the Rev. JOHN JOHNSTON, and in which they ask to be separated from the congregation. The Presbytery considered the paper informal, as containing no specific charges against Mr. JOHNSTON, and presenting requests which they had no power to grant. For these reasons the paper was returned to those who presented it. The difficulties which existed between these parties and Mr. JOHNSTON was of a political character, as the facts have come down to us by tradition. It was, as will be perceived, about the close of the war of 1812. A sermon preached by Mr. J. on a Thanksgiving or Fast day, (we do not know which,) gave offense to a part of his congregation. Mr. J. was supposed to be opposed to the war, and consequently the opposite party was very ready to take offense. In a time of great political excitement men are not in a condition to form a calm judgment, or to conclude impartially. Moreover it has been proven by actual experience, that in such times ministers are very liable to be misunderstood, and their motives misjudged. There is no intention of apologizing for what may be *properly* called political preaching, as between the policy of political parties, but there has been a great deal of senseless clamor about political preaching, which has had no foundation but in the imaginations of heated partisans. Morals are just as applicable to political action as to any other matters that can engage the attention of men. Ministers are under obligation to make application of the moral law to all the relations of life. But in the instance under consideration, had all the facts been known at the time, as connected with that sermon, it might not have been thought important to make such an uproar about it. A London minister, on one occasion, happened on a sermon which had been prepared during the prevalence of the Great Plague. Of course there were in it many allusions to the plague then prevailing. At length one of his hearers could stand it no longer, and in great excitement arose in his seat and exclaimed, "sir, where is it?" The preacher very coolly replied, "I don't know, but it is in my sermon!" Mr. JOHNSTON, however, was a man of mind and of erudition, and a very substantial preacher, which all would be willing to confess, could they have the privilege of pursuing some of the sermons in manuscript, which the writer has for the present time in his possession.

The ecclesiastical year of 1815, commences with the record of the death of the Rev. DAVID BARD, one of the original members of the Presbytery. He died on the 12th day of the preceeding March. Five of the old original members are now dead, the Rev. JAMES MARTIN in 1795, the Rev. HUGH MORRISON in 1804, the Rev. HUGH MAGILL in 1805, the Rev. JOHN HOGE in 1807, and Mr. BARD in 1815. The Rev. ALEXANDER McILWAINE died the same year with Mr. HOGE, a month later, but he was not one of the original members.

There was a renewed application at this time on the part of those of Hart's Log congregation who were dissatisfied with Mr. JOHN JOHNSTON, to obtain a separation from his charge, charging him with neglecting his ministerial duties in several instances. The next day, when the case was taken up, the commissioners on the part of the dissatisfied portion of the congregation, stated that all they desired was, that they should be no longer considered members of the Hart's Log congregation, and they were willing to pay up all their arrearages till the time of their withdrawing. The commissioners on the part of the congregation acceded to this, and the Presbytery agreed to the adjustment which the commissioners from both parties had made. They also considered the answer given by Mr. J. to the charges alleged against him, as in a great measure excusing him for the neglect of those ministerial duties specified, and it was agreed by the parties that no further notice should be taken of them.

Those who withdrew from Hart's Log congregation were afterwards, at their own request, recognized as a congregation under the care of the Presbytery, and supplies were granted them. There is no record of a formal organization, other than the above. It is altogether probable that a portion of the old session of Hart's Log went out with the seceding members, and the mere recognizing them as a congregation, duly officered, was all that was deemed necessary in this case. But the Synod did not concur in this opinion, and therefore this was made an exception in the approval of the minutes.

The only further item of business occurring in this year, which is out of the usual routine, was the action of the Presbytery in reference to the transportation and opening of the mails on the Sabbath. The General Assembly had taken action on the subject, and enjoined it on the Presbyteries to take measures for circulating petitions to Congress against this violation of the Lord's Day. The Presbytery ordered, that the members use their influence to procure signatures to the

aforesaid petitions, and send them to Congress before the first of the next January. Upon this historical fact, the following statement may be made: that in a true record of passing events, it will be found that Presbyterians have either been among the first originators of all moral reform, or the most steady and reliable friends of such reformatations. Presbyterians may be slow to adopt new measures, but when once a cause commends itself to their approbation, there are none more fearless and unwavering in its support. In the case above referred to, it is believed those of the Presbyterian order were first movers; and though unsuccessful for a long time, yet public sentiment came at last to the same conclusion. It is not supposed that all have come to the same conclusion out of respect to the authority of God; but if not, out of respect to their own interests. The Calvinistic system, so much misunderstood and misrepresented, is the only solid foundation of a practical morality. The Arminian systems, accordingly as they are more or less logically embraced, always lead to a loose and pliant morality. In the Roman Catholic church, where Arminianism appears in its full proportions, the morality of the Sabbath, and all other precepts, are not only wonderfully obscured, but wonderfully disregarded. Such was the contrast between Paul and the Pharisees.

The Presbytery met April 2d, 1816, in the Presbyterian church of East Kishacoquillas. At this meeting commissioners from the congregation of Hart's Log, presented a memorial and remonstrance of the trustees of said congregation against the action of the Presbytery at its last meeting, in recognizing the congregation of Alexandria. The commissioners were heard in support of their remonstrance, and Presbytery refused to rescind their former action in reference to the people of the congregation of Alexandria. The commissioners gave notice that, in behalf of the congregation of Hart's Log, they would appeal to the Synod.

At the stated meeting of the Presbytery in October following, the business in reference to Alexandria congregation was again brought before Presbytery, by commissioners from both the parties concerned; the commissioners representing the people of Alexandria, praying that they might be again recognized as a congregation, and the commissioners on the part of Hart's Log remonstrating against such recognition. On motion, the consideration of this matter was postponed till the next meeting of Presbytery. But a motion was made and carried, that the Rev. JAMES JOHNSTON be appointed to preach in the church of Hart's Log on the 2d Sabbath of November; and that he

and Mr. SINCLAIR, a ruling elder of the church of Sinking Valley congregation, be a committee to advise with the people of Alexandria and Hart's Log for the purpose of effecting a reconciliation, and report to Presbytery at its next meeting.

The next stated meeting was held on the 19th of November following, at which time the committee appointed for reconciliation reported that they had failed to effect a reunion under Mr. JOHN JOHNSTON, as the pastor of Hart's Log congregation.

The next day another petition was presented from the dissatisfied portion, asking to be recognized as a separate congregation; and a remonstrance by the trustees of Hart's Log congregation against such recognition by the Presbytery. Presbytery postponed definite action till the next meeting of the Presbytery. Thus the business passed over till the next year.

During this year, additions were made to the roll of the Presbytery by the reception of the Rev. JAMES GALBRAITH, an ordained minister from the Presbytery of Redstone. Calls from the congregations of Frankstown and Williamsburg were presented to Presbytery for Mr. GALBRAITH, which he accepted; and arrangements were made for his installation at a meeting to be held at Williamsburg, on the 3d Tuesday of November.

Mr. WILLIAM A. BOYD, a licentiate of the Presbytery of New Castle, applied to be received under care of Presbytery, having the usual testimonials of character and licensure, and dismission to the Huntingdon Presbytery; and calls were put in his hands from the united congregations of Spruce Creek and Sinking Valley, each for half his time. Arrangements were made for the ordination and installation of Mr. BOYD at the next stated meeting of Presbytery, if the way be clear. At the meeting of Presbytery, April 2d, 1817, Mr. BOYD was ordained and installed, in which service Mr. HUTCHESON preached the sermon, and Mr. COULTER presided, and gave the charges to pastor and people.

The persons who had withdrawn from the congregation of Hart's Log, and the ministry of the Rev. JOHN JOHNSTON, renewed their application to be erected into a separate congregation, which the Presbytery declined to do, assigning their reasons in a series of resolutions, the third and the last of which were to this effect:

"That as the party which have withdrawn persist in declaring that the ministrations of the Rev. JOHN JOHNSTON are not for their spiritual advantage, supplies be sent to them to preach and administer ordinances. And

that it be considered prudent for the people who have separated from Hart's Log congregation not to connect themselves with any neighboring congregation in calling a minister, thus leaving the way open for a reunion when circumstances render it practicable."

At the meeting of the Presbytery in the Fall of 1817, the subject of raising money for the education of poor and pious young men having in view the ministry, was taken up in obedience to an injunction of the General Assembly, and it was recommended to the members to take such measures as may be considered prudent and practicable, respecting the selecting and supporting such candidates for the ministry. Order was also taken in regard to the contribution by each pastoral charge to the commissioners fund, raising it from four to six dollars.

A letter from the Board of Missions, accompanied with an address to the churches, requesting the Presbytery to aid them by missionary associations, was received and read. The consideration was deferred till the next stated meeting in October. At that time the Rev. Messrs. STUART and COULTER were appointed a committee to make report on the subject. This committee reported the next day, the substance of which report is as follows :

"We would willingly lend a helping hand in this important work, but from the particular circumstances of the churches under our care, we believe that at present the formation of a missionary society within our bounds would be impracticable. The vacancies under our care are numerous, our members (with the exception of one, whose age and infirmities render him unable to attend to the duties either of a missionary or stated pastor) have each of them two pastoral charges, and we have no licentiate under our care. We believe, therefore, that although there is much missionary ground within the bounds of this Presbytery, no missionary could be obtained. Your committee, however, are of opinion that missionary associations on the congregational plan might be generally formed, and that much good might result from them. Your committee, therefore, beg leave to submit the following resolution :

Resolved, That it be recommended to every congregation under the care of this Presbytery, to form a missionary association within its bounds, as soon as practicable, and that the money raised by these associations be forwarded to the Board of Missions, acting under the authority of the General Assembly."

In October, 1818, the Presbytery met at Mifflintown. The congregation of Alexandria requested leave to prosecute a call for Mr. JAMES THOMPSON, a licentiate of the Presbytery of Northumberland. At the same time a written application from the congregation of Shaver's

Creek, was laid before Presbytery for the same purpose. A letter from Rev. MATTHEW STEPHENS, who was absent by reason of age and infirmities, was presented, requesting Presbytery not to give the congregation of Shaver's Creek leave to prosecute a call for Mr. THOMPSON, or any other person, until they had paid the arrearages of salary due to him.

It was moved and seconded that the resolution adopted by Presbytery in April, 1817, prohibiting the congregation of Alexandria from uniting with any other congregation in calling a pastor, be rescinded. After some discussion, the consideration of the resolution was deferred till the next meeting of Presbytery. But by resolution of Presbytery, the call from Shaver's Creek congregation for Mr. THOMPSON, was allowed to be prosecuted, notwithstanding the objection of Mr. STEPHENS, the former pastor. Because Mr. STEPHENS had already taken the matter of his claim into the civil court, against the advice of different members of the Presbytery; and the congregation of Shaver's Creek was willing to do what the Presbytery would say was just and reasonable in the premises.

The Rev. NATHANIEL R. SNOWDEN, a minister in good standing in the Presbytery of Carlisle, was at this meeting received by Presbytery; and calls from the congregations of Millerstown and Liverpool were put into his hands. Mr. S. announced his acceptance of these calls; and Messrs. HUTCHESON and KENNEDY were appointed a committee to install him, to met at Millerstown, on the first Wednesday of November next. At a subsequent meeting the committee reported that in accordance with the appointment of Presbytery, they had installed Mr. SNOWDEN at the time designated as pastor of the united congregations of Millerstown and Liverpool.

At an intermediate meeting of Presbytery, held at Alexandria, February 2, 1819, the matter in regard to the Alexandria congregation was taken up. The following substitute was offered for the resolution presented at the last stated meeting, viz:

"WHEREAS, Presbytery at their stated meeting in April, 1817, adopted certain resolutions erecting the people of Alexandria, who had separated from the congregation of Hart's Log, into a distinct congregation, but considered it at that time prudent for them to remain vacant, without connecting with any other congregation in calling a minister, thus leaving the way open for a reunion with Hart's Log congregation when circumstances may render it practicable; *And whereas*, nearly two years have elapsed, without any prospect of such a change of circumstances; *And whereas*, Presbytery no longer considers it prudent, expedient, or conducive to the interests of

religion, that the congregation of Alexandria remain in a state of suspense and vacancy ; therefore,

Resolved, That the said congregation be no longer considered under any restriction with respect to the calling of a minister in connection with another congregation."

The trustees of the congregation of Hart's Log were called upon to state objections, if any they had, to the above substitute. The trustees, the next day, laid before Presbytery, in writing, objections to the proposed action of Presbytery. The Presbytery, after mature consideration of the objections presented by the trustees of Hart's Log congregation, deemed them insufficient to arrest the action of Presbytery, and adopted the substitute.

Mr. JAMES THOMPSON, a licentiate of the Presbytery of Northumberland, being now present, requested to be taken under the care of Presbytery ; and his testimonials of good standing, and regular dismission being satisfactory, he was received according to his request. Calls from the congregations of Shaver's Creek and Alexandria for Mr. THOMPSON were presented, and being found in order, were put into his hands and accepted by him. On the 19th day of April, 1819, Mr. THOMPSON was ordained and installed pastor of the congregations of Shaver's Creek and Alexandria, on which occasion Mr. GALBRAITH preached the sermon from Isaiah 52:7, and Mr. LINN presided, and gave the charges to the minister and people.

Notwithstanding the failure of the Presbytery in 1810 to collect sufficient funds to defray the expenses of the education of one young man for the ministry ; yet the matter of the education of poor and pious young men for the ministry was not wholly overlooked, or altogether abandoned. The attention of the Presbytery was called to the subject by the General Assembly from time to time.

In 1817 the following recommendation appears among the minutes of the Presbytery, viz: "That the members of Presbytery take such measures as may be considered prudent and practicable, to comply with the injunction of the General Assembly respecting the selecting and supporting of poor and pious young men for the gospel ministry." It will be recollected that reference has before been made to the prejudice prevailing among many members of the congregations to this mode of education. Hence the terms of the above recommendation—"prudent and practicable measures" to be taken in endeavoring to raise funds for this object. The congregations had not yet been educated in the duty of giving, and the prejudices against this particular object

had not yet been broken down. In the effort to obtain additional pastors for the churches, those who were already pastors might be driven out, or their usefulness and influence greatly impaired. It was, therefore, necessary to be prudent and cautious in urging this matter upon the people. For the same reason the Presbytery always, in their recommendations and resolutions, refer to the authority and injunctions of the General Assembly, as their authority for enjoining it upon their churches.

In 1819, the Presbytery appointed a committee of its members in conformity with the 9th Article of the Constitution of the Education Society of the Presbyterian Church under the care of the General Assembly, and to be auxiliary to said society, to consist of five members, three ministers and two elders. Messrs. JOHN HUTCHESON, JAMES LINN and JAMES THOMPSON, ministers, and JAMES KNOX and JOHN G. LOWRY, elders, were appointed said committee. At the same time the Presbytery enjoined it upon their members to lay this matter before the people of their charges, (and in the same terms as the recommendation of 1817,) and by such means as they may deem most *prudent* and *practicable* endeavor to procure funds for said society.

The above committee were appointed to draught a constitution of a society auxiliary to the Board of Education of the General Assembly, which committee reported at the following meeting in November. Their report was accepted, and, with some alterations, adopted. The same subject was called up at the meeting of the Presbytery in April, 1820, by an inquiry addressed to the members in regard to what progress had been made in obtaining subscribers for the Education Society contemplated to be organized at this meeting. It appeared that but few subscribers had been obtained, and the further consideration of the subject was deferred till the next meeting of the Presbytery. At that time a new committee was appointed, and the members of Presbytery enjoined to use exertions in their respective congregations either by forming auxiliary societies, or otherwise to raise money for the object contemplated.

At the stated meeting of the Presbytery in October, 1819, Mr. JOSEPH ADAMS was introduced and recommended to Presbytery by Rev. JAMES LINN, as a young man of promising talents, and hopeful piety, and who had already received a classical education and was received under the care of Presbytery, and recommended to the Board of Education for assistance. Mr. ADAMS was taken under the care of Presbytery at this time solely with a view to recommend him to the

Board of Education for assistance, but was again, in 1823, formally taken under their care, and assigned parts of trial with a view to licensure. On the 12th day of October, 1826, Mr. ADAMS was licensed, and employed for a time as a missionary within the bounds of the Presbytery.

The adjourned meeting of the Presbytery, which was held at Lewistown, November 24, 1819, was opened by a Mr. JOHN P. THOMPSON, a licentiate of the Baptist Association of Philadelphia, with a sermon from Matthew 10:7, first clause, "*And as ye go preach.*" The Synod, on the review of the minutes of Presbytery, took exception to this, and Mr. COULTER, a member of the Presbytery, happening to be the moderator of Synod at the time, was under the necessity of signing the exception as moderator. We do not know whether it was in accordance with his personal views of propriety or not, but he would not of course, choose as a matter of taste, to put his signature to an implied censure of his own Presbytery. Perhaps there may be diversity of opinion with regard to the propriety of this exception, but one thing we are sure will meet with universal approval, namely, the appropriateness of the text chosen by the young gentleman, "*And as ye go preach.*" No more suitable text could have been chosen for the opening service of a Presbytery. In inviting a Baptist brother to such a service as this, we do not know whether the Presbytery or the Baptist made the greater sacrifice of principle. The Baptist seemed to recognize the validity of the Presbytery as a court of Jesus Christ composed of a company of unbaptized men, and the Presbytery to ignore infant baptism, and sprinkling, as a valid mode of administering the ordinance; at least, to hold the denial of the ordinance, the sign and seal of the covenant, to the children of believers, was an unimportant omission. Upon this subject it may not be out of place to express an opinion in general, having reference not to this case alone, but all invitations given to ministers of other denominations, not of the Presbyterian order, to sit as corresponding members in our Synods and Presbyteries. The General Assembly cannot do it, from the nature of its organization. When an invitation is thus given to a brother, what is the privilege conferred as understood by us? That he may speak on any subject that comes before the body, but he may not vote. It is regarded as merely complimentary, and it would be considered an unusual manifestation of forwardness for a corresponding member of another denomination, especially to speak on any question before the Presbytery or Synod,

unless invited so to do. But suppose he should be inclined to speak, might not our Presbyteries and Synods be converted into mere debating societies? And would it be the duty of any man to sit still and see what he conscientiously believes to be the truth of God, overrun in an assembly of which he is part and parcel, to all intents and purposes, if our invitation means anything? But the most available objection to this thing of corresponding members of other denominations, is the absolute inconsistency of the practice. We invite men to sit and deliberate in our Presbyteries, when, if one of our young men candidates for licensure, were to hold but one of their principal errors, we would not permit him to enter the ministry of the Presbyterian Church. We probably would not pronounce on his piety, but we would tell him that his sentiments would be better suited to some other denomination.

At the meeting of Presbytery thus opened, Mr. JAMES S. WOODS, a licentiate of the Presbytery of New Brunswick, appeared with proper testimonials of his good standing and dismission to this Presbytery, and was received under the care of the Presbytery. A call from the congregation of Waynesburg (McVeytown) was laid before Presbytery for Mr. WOODS, for one-half of his time. The call being accepted the Presbytery appointed his ordination to take place at the meeting of Presbytery, if the way be clear; Mr. COULTER to preach the sermon on the occasion, and Mr. HUTCHESON to preside and give the charge.

The stated meeting of the Presbytery, in the Spring of 1820, commenced with the record of the death of the Rev. JAMES JOHNSTON, pastor of East Kishacoquillas congregation, one of the original members of the Presbytery. He died on the 4th of January preceding.

Mr. WOODS, at this meeting, preached his trial sermon for ordination, as the opening service of the Presbytery, which was sustained; and afterwards he was examined on the languages, the sciences, philosophy and theology, which examinations being approved, Presbytery proceeded to ordain and install him pastor of the congregation of Waynesburg (McVeytown) for one-half of his time.

The Rev. NATHANIEL R. SNOWDEN at this meeting resigned his pastoral charges, Millerstown and Liverpool, with the consent of the congregations, and was dismissed, at his request, with suitable credentials, to the Presbytery of Northumberland.

At the regular meeting of the Presbytery in October of this year, the Rev. SAMUEL HILL, a licentiate of the Presbytery of Ronte, Ireland, applied to be taken under the care of Presbytery. All his

papers being found in order, with the collateral testimony required of a foreign minister, he was taken under the care of Presbytery. The congregations of East Kishacoquillas and Dry Valley requested to have Mr. H. appointed their supply till the next meeting of the Presbytery. And at the expiration of the time these congregations requested that he might be continued their supply for the ensuing six months, till, as a foreign minister, Mr. H. could receive and accept a regular call. These requests were granted.

At this meeting is, for the first time, a record made of the members of the Presbytery entering into a free conversation on the subject of the state of religion in the various congregations; a practice which has never been omitted from that time to the present, at every stated meeting of the Presbytery. The practice may have existed in the Presbytery from the beginning, but no record had been made of it till now. Also a committee to prepare a narrative for the General Assembly of the state of religion within the bounds of Presbytery, is not distinctly mentioned till now; though it may have been intended when it is recorded that committees were appointed to prepare a report for the General Assembly.

Mr. HILL having nearly completed his term of probation as a foreign minister, and the congregations of East Kishacoquillas and Dry Valley being anxious for his permanent settlement among them, Presbytery made arrangements for his ordination and installation, though his papers had not yet passed in review before the Synod. The Synod, however, took exception to this, in approving the minutes. It seems, however, before the minutes of the Presbytery came to be reviewed by the Synod, the Presbytery did proceed to ordain and install Mr. HILL pastor of East Kishacoquillas and Dry Valley churches, on the 3d of October, 1821.

The pastoral relation of Rev. WILLIAM A. BOYD to the congregations of Spruce Creek and Sinking Valley, was at the same time dissolved on account of his continued ill health, rendering him unable to discharge pastoral duties. It was with much regret the congregations consented to the dissolution, but the state of his health demanded his release. Mr. BOYD died of pulmonary complaint a little more than a year after he resigned his charge.

The raising of funds for the missionary, educational, and other benevolent objects of the church, frequently engaged the attention of the Presbytery. At almost every regular meeting, at least once a year, these subjects came up for discussion and consideration. Mis-

sionary and education societies were formed, constitutions framed, rules adopted, and committees appointed. At this time, October 3, 1821, Messrs. COULTER and LINN, ministers, and RANKIN, elder, were appointed a committee to report some plan for raising money in all the churches of the Presbytery, for missionary and other purposes. This committee no doubt reported some plan, but the fruits were very meagre, as all former resolutions and plans were comparatively unproductive. It is more than probable the chief cause of failure was the scarcity of money in those times, as much as indisposition on the part of the people. The truth is, the churches had as much as they thought they could do in sustaining the gospel among themselves. Farms may have been large, but they were comparatively unimproved; and there were but few markets for their surplus produce, which was rather *exchanged* than sold. Money could with difficulty be obtained on any conditions. Presbytery, on one occasion, was under the necessity of reducing the assessment on full pastoral charges for the commissioners and contingent fund of the General Assembly, from six to four dollars; the former sum being considered excessive from some cause. The farmer who paid ten dollars towards the salary of his pastor then, paid that which cost him more time, and labor and anxiety to procure, than five times that amount now would demand. Before the present highly favored generation look with contempt upon the liberality of the fathers, let them, at least, come up to the measure of the comparative obligation of their times.

At the first stated meeting of the Presbytery in the year 1822, a Mr. JOHN McILHENNEY presented himself before the Presbytery as a licentiate of the Presbytery of Litterkenny, Ireland, and requested to be taken under the care of Presbytery. He presented a regular certificate of his licensure, and such collateral testimony as was considered sufficient. This man was afterwards a source of great trouble and annoyance to the Presbytery. After personal conversation with him, and various examinations, he was received under their care as a foreign probationer. He seems to have been a man of some popular talent, and was engaged as stated supply to two of the most respectable congregation within the bounds of the Presbytery, till the close of his year of probation, when calls from said congregations were prepared to be presented to him. But about the time these calls were to be laid before the Presbytery, unfavorable reports in regard to his character began to be circulated, and were brought to the notice of the Presbytery. A female followed him to this country from Ireland,

who claimed to be his wife, but whom he disowned, and he was charged with acts of grossly immoral character, since he came within the bounds of the Presbytery. After several meetings upon the subject and the examination of witnesses, and letters from Ireland in regard to Mr. McILHENNEY's character, the Presbytery revoked his license. This was the end of his connection with the Presbytery, though it is believed that Mr. McILHENNEY continued to preach in the southwestern part of the Presbytery, to those who would hear him as long as he lived, or as long as he was able to preach. The letters and other testimonials on which he was received under the care of Presbytery, and which were at the time deemed satisfactory, were afterwards found to have been surreptitiously obtained.

About the close of the year 1821, reports injurious to the character and usefulness of the Rev. WILLIAM KENNEDY, pastor of the church of Lewistown, were brought to the notice of the Presbytery. In particular and specially he was charged with the intemperate use of ardent spirits. Temperance had not in that day attained the point or status of total abstinence. A committee was appointed to meet at Lewistown on a designated day, to investigate the grounds for these reports and to take testimony. At the stated meeting of Presbytery, April, 1822, the committee reported. An adjourned meeting was held in May following, with a view to the formal issuing of this case. At that meeting, after hearing all the witnesses that could be made to appear, Presbytery passed unanimously the following minute, viz:

"Although the testimony received against the Rev. WILLIAM KENNEDY is not of such a clear and specific nature as to subject him to the high censure of suspension, yet, in the opinion of Presbytery, his conduct has not always been so circumspect in the case in which he is charged, as it ought to have been, and he is hereby warned to be more watchful in future, so as to prevent any ground of suspicion, and that he guard against every appearance of evil."

In the meantime Mr. KENNEDY had resigned the pastoral charge of the congregation of Lewistown, and at the conclusion of his trial, requested leave to travel out of the bounds of Presbytery till the next meeting.

Mr. KENNEDY's troubles, as well as those of some other of his brethren, resulted from the common and universal use of intoxicating liquors in that day. The wonder is that they were not all overtaken, one time or another, in absolute intoxication! And so common was the use among the members of the churches, and so many occasions

tempting to the excessive use, that testimony against a minister as to being intoxicated on a particular occasion was liable to grave suspicion. A drunk man thinks the whole globe is turning *topsy-turvy*, while he is as steady as the pillars of Hercules. These suggestions are thrown out because of the extreme doubt which subsequent facts cast upon this case, as to the main charge being well founded. At the time of the investigation Mr. KENNEDY denied the charge in mild and humble terms, "I am not conscious of having acted improperly." His contemporaries believed him to be a good and godly man, and his subsequent lengthened ministry in a neighboring Presbytery, was without reproach or suspicion.

October 1st, 1822, Mr. KENNEDY was, at his own request, dismissed to the Presbytery of Erie; but ultimately settled in the bounds of the Presbytery of Clarion, where he continued to labor till his death.

At the stated meeting of the Presbytery in April, 1823, Mr. WILLIAM RAMSEY was introduced to Presbytery by the Rev. JOHN HUTCHESON, and taken under their care as a candidate for the gospel ministry. At the same time Mr. JOSEPH ADAMS, whose case was before mentioned, was formally taken under the care of Presbytery. Both of these young gentlemen were then in attendance at the Theological Seminary at Princeton, in a course of preparation for the ministry.

The Rev. JOHN JOHNSTON, pastor of Hart's Log and Huntingdon congregations, requested by letter to Presbytery at this meeting, on account of old age and infirmities, the dissolution of his pastoral relation to the former of said congregations. The consent of the congregation being ascertained through their commissioner, the request was granted, and the pastoral relation dissolved. At the meeting in the fall, Mr. JOHNSTON requested that his pastoral relation to the congregation of Huntingdon be also dissolved. The congregation consenting, the relation was accordingly dissolved.

Mr. SAMUEL SWAN, a licentiate of the Presbytery of Philadelphia, applied to be received under the care of Presbytery. Having produced a regular certificate of his licensure and dismission, with a view to put himself under the care of this Presbytery; he was received as a licentiate in good standing. At the same time a call for the pastoral services of Mr. SWAN, for one-half of his time, from Sinking Valley congregation, was laid before Presbytery. It was laid on the table for future consideration. During this year two of the members of the Presbytery were removed by death. The Rev. WILLIAM A. BOYD died on the 11th day of May, and the Rev. JOHN JOHNSTON,

one of the original members of the Presbytery, on the 16th day of December, 1823. At the Spring meeting of the Presbytery, April 6, 1824, Mr. HUTCHESON presented a letter from the Rev. NATHANIEL R. SNOWDEN, addressed to him, from which it appeared that he was requested to lay before Presbytery the dismissal of Mr. SNOWDEN from the Presbytery of Northumberland, with a view to his becoming a member of this Presbytery; upon which the following action was had:

"Presbytery taking into consideration that Mr. S. has been within their bounds more than sixteen months, during which time three meetings of Presbytery have been held, besides the present one; and that Mr. SNOWDEN, although in usual health, has not attended any of them; considering also that nearly one year has elapsed since he received his dismissal from the Presbytery of Northumberland; and that it was received upon his application by letter; and, moreover, being of opinion that every minister of our connection should, when in his power, attend the judicatories of the church, and give an account to his brethren how his time has been employed.

Resolved, That the application thus made in behalf of Mr. SNOWDEN, is irregular, and that his request cannot be granted."—Min. Vol. I, p. 377-378.

At this time a regular call was laid before Presbytery by the congregation of Lewistown for Rev. JAMES S. WOODS, for one-half of his pastoral services. In the Spring of 1820 Mr. Woods had been ordained and installed pastor of the congregation of Waynesburg (McVeytown) for one-half of his time; and from April, 1823, to April, 1824, had been the stated supply of Lewistown. The call from Lewistown being accepted by Mr. Woods, the Rev. Messrs. HUTCHESON and HILL were appointed a committee to install him on the 28th of the present month, (April, 1824,) which service was performed at the appointed time.

The call from Sinking Valley, for the pastoral services of Mr. SAMUEL SWAN, was then taken up and disposed of by Mr. S. asking a dismissal from the Presbytery, to put himself under the care of the Presbytery of Redstone. The congregations of Sinking Valley and Spruce Creek having been heretofore united in the support of a pastor, and the congregation of Spruce Creek not concurring in the call to Mr. SWAN, he could not be supported on the salary promised, and of course retired from the field.

At this meeting of the Presbytery the following minute was passed in reference to lotteries, balls, and other fashionable and pernicious amusements and immoralities:

“It having appeared from the report of some of the members of Presbytery, that the fashionable, though pernicious vices of gambling, making lotteries, buying lottery tickets, and attending public balls, etc., have prevailed in some parts of our bounds, and as the General Assembly of the Presbyterian Church have expressed their decided disapprobation of such practices, the Presbytery deem it proper to bear their decided testimony against them, on the ground that they are injurious to the interests of vital religion, and that to admit persons who are in the practice of them to the sealing ordinances of the church, would be to break down the separating wall between the church and the world, and to place the seals of the covenant of grace, where divine revelation does not authorize us to place them; therefore,

Resolved, That it be recommended to the ministers and sessions within our bounds, to call to an account any of their communicants whom they know to be in the habit of practising any of the above vices, and to censure them according to the malignity of the offense.”—Min. Vol. 1, p. 381.

As already stated, Rev. N. R. SNOWDEN applied, through Mr. HUTCHESON, to be received as a member of the Presbytery, which request was refused for the reasons before given. At the following meeting, October 5, 1824, Mr. S. appeared in Presbytery, and renewed his request, and it was again refused. The entire history of Mr. SNOWDEN's connection with the Presbytery of Huntingdon, is as follows :

In 1818, Mr. S. was received as a minister in good standing from the Presbytery of Carlisle. Calls were at the same time presented to him from the congregations of Millerstown and Liverpool. These calls were accepted, and he was installed in November following. In the Spring of 1820, Mr. SNOWDEN resigned these charges, and he was dismissed to the Presbytery of Northumberland. Near the close of the year 1822, he came again within the bounds of the Presbytery of Huntingdon, and after laboring for some time as a supply in two congregations within the bounds of the Presbytery, applied in the Spring of 1824 to be received into the Presbytery, first by letter, and then personally at the next meeting, which requests were refused as already stated. Some reports unfavorable to his character being in circulation, the Presbytery of Northumberland requested this Presbytery to investigate them. After which Mr. S. was sent back to the Presbytery of Northumberland, the charges against him, with the evidence taken, being at the same time transmitted, and this ended his connection with this Presbytery. It is due, however, to the memory of Mr. S. to say, that the charges exhibited against him were

by no means of a serious character, and may be summed up by saying, that they were *simple indiscretions*. Mr. S. was a man of many eccentricities of character, perhaps not sinful, but very inconvenient.

At the Fall meeting of the Presbytery of 1824, a certain young man of the name of SAMUEL BRYSON was introduced to the Presbytery by Mr. LINN, as a candidate for the ministry. He was received as a candidate, and parts of trial assigned him. In the Spring of 1827, having finished a regular course of theological studies at the Seminary of Princeton, he was licensed to preach the gospel. His trial sermon was the first and last which he delivered. His health failed, and he died of consumption, in Prince Edward's county, Virginia, on the 30th of April, 1828.

In the Spring of 1804, the Rev. MATTHEW STEPHENS was suspended from the ministry on charges presented against him; but restored at the adjourned meeting in June following, on a petition signed by a large number of the members of his congregation, as before related. At the meeting of the Presbytery in the Fall of 1824, common fame charged him with being guilty of various gross immoralities, inconsistent not only with ministerial, but christian character; therefore Presbytery resolved to hold an adjourned meeting at Shaver's Creek church, on the 1st Tuesday of December, to investigate these charges; and Mr. STEPHENS was cited to appear and answer, and the witnesses were also cited. In the meantime, before the case was brought to trial; and even before the charges were tabled against him by Presbytery as is believed, the session of Shaver's Creek church did refuse him the privilege of coming to the Lord's Table. Of this Mr. S. complained to the Presbytery, alleging that Presbytery alone could take cognizance of his character as a minister, or member of the church. After some discussion, the Presbytery agreed to refer the question to the Synod for their opinion: "whether a church session has, in any case, a right to prevent a minister of the gospel from coming to the Lord's Table, on account of alleged immoralities, before process is had against him in Presbytery?" On this reference, the opinion of Synod, when obtained, was in favor of the action of the session in the premises. After due form of trial, Mr. S. was adjudged guilty of all the charges, and suspended from the exercise of the gospel ministry. Mr. STEPHENS gave notice of his intention to appeal to Synod from the action of the Presbytery in his case. But before the meeting of Synod he was removed by death. Mr. S. was suspended at the adjourned meeting of the Presbytery, in December, 1824, and died May, 1825.

At an adjourned meeting, held June 21, 1825, Mr. JOHN PEEBLES, a licentiate of the Presbytery of Carlisle, presented a certificate of dismission, to put himself under the care of Presbytery; and was accordingly received. Calls from Huntingdon and Hart's Log congregations were presented for Mr. PEEBLES, which were put into his hands, and accepted by him. And the usual examinations having been sustained by him, preparatory to ordination, to the satisfaction of the Presbytery, it was resolved to proceed the next day to his ordination. Mr. LINN was appointed to preach the ordination sermon, and Mr. HUTCHESON to preside and deliver the charge; and Mr. PEEBLES was accordingly ordained and installed pastor of the united congregations of Huntingdon and Hart's Log.

At a special meeting of the Presbytery, held at East Kishacoquillas, February 8, 1825, the Rev. SAMUEL HILL requested leave to resign his charge of the congregations of East Kishacoquillas and Dry Valley, and to be dismissed with a view to connect himself with the Associate Reformed Presbytery of Monongahela. Commissioners appeared on the part of the congregation of East Kishacoquillas, and a letter from persons belonging to Dry Valley congregation, by which it appeared that the congregations gave their consent, but reluctantly; and Mr. HILL's request was granted, his pastoral relation dissolved, and he dismissed with the usual testimonials to the A. R. Presbytery of Monongahela. Mr. HILL had received a call to the 1st Associate Reformed church in the city of Pittsburgh.

CHAPTER V.

FROM 1825 TO 1832.

Several Organized Congregations to be Supplied, and Missionary Points to be Occupied—Rev. S. Hill Returns to the Presbytery—Ministers Received, and Candidates Licensed—Mr. Jos. B. Adams appointed Presbyterial Missionary—Philadelphia Bible Society—Question in Regard to Marriage—Question of Courtesy in Regard to Baptism—Mr. James Fergus Irvine—Death of Rev. Jas. H. Stuart—Temperance Resolution—Candidates for the Ministry—Action of Presbytery in Respect to Mr. Robert Thompson, a Domestic Missionary—Mr. B. E. Collins—Lotteries—Rev. David McKinney and Rev. W. Annan—Mr. Jos. B. Adams Ordained as an Evangelist—Death of Rev. Jas. Thompson—Alexandria and Hart's Log Congregations Re-united—Rev. James Nourse Received—Resolution in Regard to the Attendance of Elders in Presbytery and Synod—Dancing.

THE Presbytery of Huntingdon, being now in existence over a quarter of a century, there were yet several vacant organized congregations to be supplied, and many points of missionary labors to be occupied. By reason of the division of the Presbytery in 1811, and by death and removal, the Presbytery was reduced to one ordained minister less than it numbered at its organization. At various times efforts had been made to procure missionaries to labor within their bounds. At the Spring meeting of the Presbytery in this year (1825) Messrs. COULTER and WOODS were appointed a committee to report some plan for supplying more regularly the vacancies within the bounds of the Presbytery. This committee reported, "recommending vacant congregations to open subscription papers to obtain money to pay missionaries who may come to labor among them; and that application be made to the Board of Missions to send one or more missionaries to labor in their bounds, who may expect to be paid in a great measure, if not altogether, for their services, by the people among whom they may be employed."

Mr. HILL resigned the charge of East Kishacoquillas and Dry Valley, February, 1825, to take charge of the First Associate Reformed Church of Pittsburgh. But for certain reasons, after he had removed to Pittsburgh, and been received by the A. R. Presbytery of Monongahela, he refused to be installed, and within a few months returned within the bounds of the Presbytery. His former charge of

East Kishacoquillas being yet vacant, immediately moved to recall him. While the majority of the congregation was anxious to recall him, a small minority, offended because of his leaving them to accept of the call from Pittsburgh, opposed his re-settlement. It seems that a call was actually prepared to be presented to Presbytery, and in view of this the minority presented a remonstrance against the call being put into his hands. There were several petitions presented to Presbytery at different times, asking for his re-settlement and as many remonstrances against it, by the minority. Presbytery appointed a committee to endeavor to reconcile the parties. This committee, after having had an interview with the parties, reported that they had not succeeded in effecting a reconciliation, upon which the Presbytery passed the following resolution :

"Resolved, That it be considered inexpedient, and not conducive to the interests of religion, that Mr. HILL be invited to be the pastor or stated supply in the congregation of East Kishacoquillas, in its present distracted condition."

The Associate Reformed Presbytery of Monongahela refused to give Mr. HILL a certificate of dismission on account of his abrupt departure from the congregation which had called him, and consequently the Presbytery of Huntingdon, did not see their way clear to receive him consistently with order, and for nearly two years Mr. HILL was held in suspense. After various attempts on the part of Mr. HILL to satisfy the Associate Reformed Presbytery, and procure a regular dismission, he laid before Presbytery a letter signed by Rev. JOSEPH KERR, moderator, and Rev. JOHN RIDDLE, clerk of the Presbytery of Monongahela, stating that Mr. HILL's conduct while in their bounds was exemplary and becoming a minister of the gospel, so far as known to them, and the Presbytery had nothing against him, except the manner of his return to his former charge. Upon the report of a committee appointed to consider the whole case, and prepare a minute to be adopted by the Presbytery, Mr. HILL was received to his original standing in the Presbytery, April 4, 1827. Calls were presented for him from Sinking Valley and Spruce Creek, which were accepted, and Mr. H. was installed on the 11th of October following.

At an adjourned meeting in June, 1825, Mr. JOHN VANDERKIEER was received as a licentiate from the Philadelphia Classes of the Reformed Dutch Church. At his request, the Presbytery resolved to ordain him as an Evangelist, in view of the destitute region in which he resided and proposed to labor, and after passing the usual examinations



PRESBYTERIAN CHURCH.
CLEARFIELD, PA

and parts of trial to the satisfaction of Presbytery, he was ordained by the laying on of the hands of the Presbytery, October 5, 1825. Mr. VANDERVIER, after laboring about three years within the bounds of the Presbytery, was dismissed to the Presbytery of Newton.

During the years 1825, '26 and '27, more ministers were received by the Presbytery and more candidates licensed than in any three previous years in the history of the Presbytery. The Rev. GEORGE GRAY, was received from the Presbytery of Northumberland, and installed pastor of the congregations of Upper Tuscarora and Aughwick in 1825. Mr. GARRY BISHOP received as a licentiate of the Presbytery of Philadelphia, ordained and installed pastor of the congregations of Pike (Curwinsville) and Clearfield, in 1826, and MESSRS. JOSEPH B. ADAMS and WILLIAM RAMSEY licensed the same year, and Mr. RAMSEY ordained as an Evangelist in 1827. Mr. WILLIAM P. COCHRAN was licensed, but immediately dismissed to the Presbytery of Missouri. The same year Mr. SAMUEL BRYSON was licensed, and the Rev. JAMES H. STUART was received as an ordained minister from the Presbytery of Philadelphia, and installed pastor of the united congregations of East and West Kishacoquillas.

In the Spring of 1826 the Presbytery made an effort towards procuring a missionary to visit the vacant congregations, preach to them, and ascertain how much each vacancy would raise towards the support of a missionary. Also to this end, the Presbytery resolved itself into a missionary society, auxiliary to the Pennsylvania Missionary Society; and appointed a committee to superintend the missionary work within the bounds of Presbytery, and correspond with the Pennsylvania Society; and procure from said society any surplus funds that may be necessary to assist Presbytery in building up and strengthening the feeble congregations within their bounds.

Mr. JOSEPH B. ADAMS was appointed the first missionary, in accordance with the above arrangement, under the direction of the committee of superintendence. And a person better suited to missionary service could not have been found within the bounds of the Presbytery, if within the limits of the whole church.

At the Fall meeting of 1827, a Mr. McCREARY, an agent of the Philadelphia Bible Society, was introduced to Presbytery, made an address, and stated the purpose of the society to endeavor to furnish every destitute family in the State with a copy of the Holy Scriptures, within three years, or sooner, if practicable. After which address, the following resolution was unanimously adopted:

"That this Presbytery heartily approves of the proceedings of the Philadelphia Bible Society in this case, and will endeavor by all means in their power to assist them."

The Rev. WILLIAM RAMSEY was at this time, at his own request, dismissed to connect himself with the Presbytery of Philadelphia.

In 1826 the ratio of representation in the General Assembly was changed, making twelve instead of nine the ratio in future, with the unanimous approbation of the Presbytery. The General Assembly sent down an overture to the Presbyteries, with regard to a proposed alteration of the 4th Section of the 24th Chapter of the Confession of Faith. The section is as follows (that part of it which it was proposed to alter, if the Presbyteries consented): "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." At the Spring meeting of the Presbytery in 1827, the Presbytery decided against any alteration of the section in question. As a Presbytery they were of the opinion that the marriage of a man with his deceased wife's sister was scripturally unlawful, and therefore incestuous. There is no record of the state of the vote in the Presbytery, whether unanimous, or otherwise. We suppose that if the same vote were taken in 1872, the result would probably be the same, though there might be some division of views on the subject. The arguments in favor of such marriages are generally based more on expediency than on the Scriptures. At present, Sessions, Presbyteries, Synods, and the General Assembly, are very willing to evade the question, if possible. Some men of very distinguished character for talents and piety, having entered into this relation, have done more to embarrass this question than all arguments that were ever presented on the subject. If the General Assembly has never given any direct decision as to the unlawfulness of such marriages, it has never ventured to reverse any censure inflicted by the inferior courts on persons sustaining such relation. It is not proper in this connection to argue the question, only to record facts.

Another question, pertaining to church order and discipline, was answered by the Presbytery in the Fall of 1827, namely: "Is it not out of order, and prejudicial to the interests of the church, for one clergyman to baptize children belonging to the charge of another, without his consent?" whereupon the following answer was returned, viz: "That Presbytery consider it contrary to Presbyterial order for one minister to baptize the children of parents belonging to the

congregation of another minister, without the consent of the minister or session."

There is not much to record in regard to the proceedings of the Presbytery during the year 1828, except ordinary business. Calls from Liverpool and Buffalo congregations were presented for Mr. JAMES FERGUS IRVINE, each for one-half of his time at the Spring meeting, and he was ordained and installed at the adjourned meeting in November following. Mr. IRVINE was a licentiate of the Presbytery of Philadelphia. The next year the congregations of Liverpool and Buffalo requested leave to petition Synod to be attached to the Presbytery of Carlisle, with their pastor, which request was granted. Mr. JOEL STONEROAD, a student of theology, applied for testimonials to be presented to the Presbytery of Philadelphia, that he might be received as a candidate on trials for the gospel ministry. His request was granted, but at the same time Presbytery advised him to put himself under the care of this Presbytery, to which he naturally belongs.

Presbytery enjoined on its members and the congregations, to observe the 4th Thursday of January, 1829, as a day of fasting, humiliation and prayer, as enjoined by the General Assembly. Also to preach on the subject of the sanctification of the Sabbath, at least one Sabbath before the next stated meeting of the Presbytery.

The year 1829 opens with the record of the death of Rev. JAMES H. STUART, on the 27th of February preceding the meeting of the Presbytery.

An appeal from a decision of the session of the church of Sinking Valley, was laid before Presbytery by Mr. ANGUS SINCLAIR, who was convicted and suspended from the communion of the church on the charges of intoxication and profane swearing. The decision of the session was affirmed by a unanimous vote. The Rev. WILLIAM STUART at this time resigned the office of Treasurer of the Presbytery, and Mr. Woods was appointed in his place. At the same meeting at which the judgment of the session of Sinking Valley Church was affirmed in the case of Mr. SINCLAIR, Presbytery passed the following resolution in regard to temperance:

"Resolved, That this Presbytery approve of the exertions of the American and Pennsylvania Temperance Societies, to discourage the common use of ardent spirits."

And this was not all, but the Presbytery formed themselves substantially into a temperance society, by passing or adopting the additional resolution:

“Resolved, That the members of this Presbytery pledge themselves to promote the cause of temperance, by a total abstinence from the use of ardent spirits, except when necessary for medicinal purposes.”

This resolution was not adopted by the Presbytery any too soon. The lamentable instances brought to the direct attention of the Presbytery, requiring the exercise of solemn acts of discipline, demanded such a resolution of total abstinence from the common use of ardent spirits. It will be observed that it is not a pledge of total abstinence from all that will intoxicate; but it is believed to be as extensive a pledge as any one adopted in that day. No temperance organization, so far as known, had gone further in a pledge of total abstinence. Further, we believe it to have been the first example of a purely ecclesiastical temperance organization. As, perhaps, no ecclesiastical organization had more reason to adopt such a pledge, none had gone to the same extent in reformation, or struck more directly at the root of the evil. Notwithstanding the sad falls of some of the ministers that had belonged to the Presbytery, there was, from the organization of the Presbytery a noble band of men and ministers, who by precept and example testified against intemperance, and finally excluded the bottle from the entertainments provided for the members, at the meetings of the Presbytery. If it were necessary, a long list of the venerable fathers, now gone to their rest and their reward, might be given, who were irreproachable as to the use of intoxicating liquors; and at times when they were in common use among the members of the churches, and it was considered no reproach to use intoxicating drinks, if not used to great excess. We, who live at this day, deserve no credit for our strictly temperate habits, compared with those men who finally drove it from the private tables of church members and ecclesiastical assemblies.

The years 1828 and '29, although we have no data from which to tell of extensive revivals within the bounds of the Presbytery, were prolific of candidates for the gospel ministry, especially the last named year. In April, Mr. GEORGE D. PORTER was taken under the care of Presbytery as a candidate; and in October, Messrs. SAMUEL WILSON, JOHN FLEMING, and WILLIAM REED. All these lived to enter the ministry, and a part of them are performing good service till this day. Mr. WILSON, now the Rev. Dr. WILSON, after serving a congregation within the Presbytery for some years resigned the charge on account of failing health, and removed to a field of labor in the West.

JOHN FLEMING is also still living at Earlville, Illinois, a member of the Presbytery of Ottawa. WILLIAM REED devoted himself to the work of foreign missions in Northern India, under the direction of the Western Foreign Missionary Society, of which Rev. Dr. ELISHA SWIFT was then the corresponding secretary. Presbytery pledged itself for his support in the foreign field; but he had scarcely entered upon his work, if he had entered at all, till he was cut short by death, much lamented by the Presbytery and all the friends of missions.

Rev. GEORGE D. PORTER died a few years ago the pastor of a church in Iowa.

The last record of the doings of the Presbytery this ecclesiastical year, is somewhat remarkable. We give the record as found in the Minutes, Vol. II, p. 51: "The clerk was directed to write to the Board of Missions respecting Mr. ROBERT THOMPSON, who had been laboring within our bounds, requesting that he be not reappointed to our bounds, as he has advanced very erroneous sentiments in a conversation with one of our members."

The erroneous sentiments advanced are not stated, or the member of Presbytery to whom they were disclosed, but it is reasonable to suppose that they were of the most serious character, and that the Presbytery had full confidence in the correctness of the report, but it may be doubted whether this was altogether a fair course to pursue towards the brother. Somehow or other he ought to have had an opportunity to explain his views before the Presbytery openly. He was not connected with the Presbytery otherwise than laboring as a missionary within their bounds, they could not cite him to appear, and to answer to formal charges of heresy presented against him, but no doubt he would on the statement of charge or charges made to Presbytery, have voluntarily appeared and admitted the facts, or endeavored to explain. Perhaps he was invited to meet with Presbytery for this purpose, and declined to appear, but if so the fact ought to have been recorded, so as to justify the action of Presbytery in his case. "Doth our law condemn any one *unheard*?" Perhaps there may have been some misunderstanding. To be charged with teaching erroneous sentiments by such men as then composed the Presbytery of Huntingdon, was sufficient to fix the man's character as to orthodoxy in the church forever! If indeed he had embraced and uttered erroneous sentiments, by a friendly Christian conference, they might have been the means of recovering him out of the snare of the devil,

and have "taught him the way of God more perfectly." Yet their fidelity in endeavoring to protect their churches from the propagators of heresy is to be commended. But what an irreparable injury done to the young man (for we suppose him to have been young) if there was any misapprehension, or mistake in regard to his true sentiments. We think a better, at least, a safer course might have been pursued, and we think so because of our great veneration for the members of Presbytery then acting.

At the meeting of the Presbytery at Little Valley, April 7, 1830, Mr. BRITTON E. COLLINS, a licentiate of the Presbytery of Philadelphia, was received, and at the adjourned meeting in June following, was ordained an Evangelist, having for a time labored and being expected to continue his labors in a destitute portion of the Presbytery. In the free conversation on the state of religion, it appeared that the purchase and sale of lottery tickets was countenanced, and perhaps practised by members of the church, the following resolution was adopted by the Presbytery :

"Resolved, That Presbytery consider the disposition to speculate in the sale and purchase of lottery tickets, a species of gambling much to be deprecated, and they do earnestly warn all their church members against encouraging it directly or indirectly, and they further urge all their Sessions to be watchful in the exercise of discipline in the case."—Vol. II, p. 52, Minutes.

At the fall meeting of the Presbytery in this year, the Rev. DAVID McKINNEY of the Presbytery of Erie, was received as a member of the Presbytery. Calls were presented by the congregations of Little Valley and West Kishacoquillas, for the pastoral services of the Rev. WILLIAM ANNAN. Mr. ANNAN had been supplying these congregations for some time previously, but not having obtained his dismissal from the Presbytery of Baltimore, of which he was a member, they could not then be put into his hand. At a subsequent meeting, he having received his certificate of dismissal from the Presbytery of Baltimore, was received and installed pastor of the above congregations.

Mr. JOSEPH B. ADAMS, a licentiate, being employed as an agent of the American Sunday School Union, requested ordination as an Evangelist, that he might be more useful and efficient in his work; the Presbytery concurring with him in this view of the matter, after the usual examinations and parts of trial, proceeded to ordain him as an Evangelist. In which service Dr. McKINNEY preached the ordination

sermon from Ezek. 33:7, 8, 9, and Dr. Woods presided and proposed the constitutional questions, and gave the charge to the Evangelist.

This ecclesiastical year closed with the announcement of the death of the Rev. JAMES THOMPSON, pastor of the Alexandria congregation, on the 8th of October; and steps were immediately taken to reunite the separate parts of old Hart's Log congregation. In a former part of this history some account has been given of the separation, and the causes leading thereto. God in his providence removed by death the Rev. JAMES THOMPSON, a man greatly respected by his brethren of the Presbytery, and beloved by his congregatson; and thus the way was opened for the reunion of the people of Hart's Log and Alexandria congregations. The Rev. JOHN PEEBLES was then pastor of Huntingdon and Hart's Log. To the former he gave two-thirds of his time, and to the latter the other third. He was one of the most amiable, excellent and godly of ministers, beloved by all who knew him. At once, upon the death of Mr. THOMPSON, with a magnanimity and self-abnegation, which has few parallels, even among ministers, in this selfish world, he proposed to his congregation to unite again the severed parts of old Hart's Log; and to this end announced his purpose to resign his charge of Hart's Log, and confine his labors altogether to Huntingdon, at the sacrifice of one-third of his salary. And, further, he informed the congregation, that in case they refused to unite, he would serve them no longer as their pastor. The people of the congregation joined with him in the application for the dissolution of his pastoral relation; and the people of the two congregations were immediately reunited under the style and title of Alexandria and Hart's Log congregation.

At the meeting of the Presbytery, April 5th, 1831, a call was presented from the congregation of East Kishacoquillas for Rev. JAMES NOURSE, a member of the Presbytery of Philadelphia. Mr. N. was present, by invitation sitting as a corresponding member; but not having received his dismission from the Presbytery, the call could not be put into his hands at that meeting, therefore an adjourned meeting was appointed to be held at East Kishacoquillas, on the 2d Wednesday of June, for the purpose of receiving Mr. NOURSE, and installing him, if the way should be clear. At the adjourned meeting, Mr. N. presented to Presbytery a certificate of dismission, and of good standing, from the Presbytery of Philadelphia, to connect himself with this Presbytery; and he was received without objection from any member

of the Presbytery, so far as appears from the records. But upon the motion to put the call into his hands, considerable discussion arose, from a suspicion that Mr. NOURSE endorsed the objectionable doctrinal statements of Rev. ALBERT BARNES, in a published sermon of his entitled "*The Way of Salvation.*" The whole case is stated very plainly, but succinctly, in the minutes of the Presbytery, which we copy *verbatim*, as follows :

"The Presbytery then proceeded to the main design of their meeting, namely, the call to Mr. NOURSE and his installation. The question being under consideration whether the call should be put into his hands, a copy of the sermon on the way of salvation, by the Rev. ALBERT BARNES, was laid before Presbytery by a member of the congregation. This sermon Mr. NOURSE had sent to a member of the Session some time previously, with a note written on it with his own hand respecting the contents of the sermon. Some of the congregation inferred from it that he had embraced all the sentiments expressed in the sermon, and in this case they object to receiving him as their minister. The note was in the following words :

'This is the celebrated discourse, which has caused so great discussion in the Philadelphia Presbytery and elsewhere. There are some things in it exceptionable, but the main statement of facts is correct, the mode of illustration incorrect. It can do you no harm.—J. N. "'

The Presbytery proposed to put some questions to him on the subjects noticed in the sermon. To this, he said he acceded, as a matter of courtesy, not that he considered Presbytery as having a right to pursue such a course. Reference was then had to what Presbytery considered the most objectionable parts of the sermon, such as the doctrine of *imputation*, and the *nature* and *extent* of the *atonement*, and he gave such answers as were satisfactory to Presbytery. The vote was then taken on the question of putting the call into his hands, and was decided in the affirmative. The congregation offering no objections, after the explanations given by Mr. NOURSE; the call was put into his hands, and he declared his acceptance of it. Presbytery then proceeded to his installation. Mr. HILL preached a sermon from Rev. 3, 1 verse. Dr. LINN presided, proposed the constitutional questions, and gave the charge to pastor and people."—Min. Vol. II, p. p. 68, 69 and 70.

At the stated meeting of the Presbytery in October of this year, three elders only being present and one of these being of the church in which the meeting was held, the following resolution was passed :

“The Presbytery having observed with deep regret that so few members of Session attend the meetings of the judicatories of the church, and being desirous of securing, if possible, a more full representation ;

Resolved, That it be recommended to the congregations under our care to bear the necessary expenses of the elders regularly appointed to attend the meetings of Presbytery and Synod.”

At the same meeting Presbytery adopted the following resolution in regard to the observance of the Sabbath :

“*Resolved*, That from a consideration of the manner in which the Lord’s Day is violated by the community generally, Presbytery recommended to all their members to preach on the subject of the Sabbath, on the last Lord’s Day of the present year.”

CHAPTER VI.

FROM 1832 TO 1838.

Controversy between the New and Old Schools Beginning—Paper Introduced by Mr. Hutcheson—Pastoral Letter to the Churches—Paper Adopted on the Subject of Temperance—Missionary Affairs—Mr. William Reed Ordained—Synodical Representation in the Assembly—Can Members Voluntarily Renounce their Church Membership—Constitutional Rule—Mr. Nourse and the Session of East Kishacoquillas—The Origin of the Board of Publication—Standing Rule in Regard to a Presbyterial Missionary Sermon—Yellow Creek—Mr. G. D. Porter Ordained an Evangelist—M. B. Hope and J. W. Coulter Licensed—The Death of Mr. Coulter—Rev. David Sterritt—Rev. W. Stuart and Rev. G. Bishop Resign their Charges—Death of Rev. John Coulter—Resolutions on the Board of Education—Rev. John Hutcheson, S. C.—The Act and Testimony in the Presbytery—Pine Grove Church Organized—Committee on Catechetical Instruction and Family Religion—Rev. James Galbraith's Pastoral Relation Dissolved—Rev. D. McKinney and Rev. J. Nourse Receive Calls—Rev. Jas. M. Olmstead—Death of Rev. William Reed—Rev. Joshua Moore Called and Installed—The Rev. McK. Williamson Called—Pittsburgh Convention—Report of Committee on the Minutes of the General Assembly—Unusual Case—1837, the year before the Great Division—Variety and Importance of the Business Transacted—Committee on Traveling Ministers and Licentiates—Committee on the Minutes of the General Assembly of 1837 Report—Order in Regard to Private Members Removing without Certificates.

PRESBYTERY met in the Spring of 1832 at Waynesburg, (McVeytown.) Mr. ANNAN laid before Presbytery a resolution of the Session of West Kishacoquillas congregation, as follows:

"*Resolved*, That the Presbytery of Huntingdon be, and they hereby are respectfully requested, to express their opinion respecting the proceedings of Session in the above case of discipline, against church members attending dancing assemblies."

"The minutes of the proceedings of Session were then read, and Presbytery having considered the case did express their decided opinion, that they highly approve the determination of said Session to exercise the discipline of the church on their members who are disposed to indulge in attending on fashionable amusements."—Min. Vol. II, p. 77.

In regard to the case of discipline referred to in the above reference from the Session of West Kishacoquillas church, a complaint was presented from the Session of Waynesburg church against the Session of West Keshacoquillas church, not calling in question the propriety or justice of their act of discipline in the case, but their authority to exercise discipline in regard to the subject of it. The Session of

Waynesburg, claimed the subject of the discipline as being a member of their church, under their care and subject alone to their authority. The facts were as follows. Mr. A. OLIVER had three years before removed within the bounds of the congregation of West Kishacoquillas, but had never received, or asked for a certificate of membership or dismissal from the Session of Waynesburg church, but had taken a pew, communed with and exercised an office of some sort (not stated) in the West Kishacoquillas congregation. But the Session of Waynesburg still retained his name upon the roll of their members, and had actually dealt with him for a similar offense, one year previously, to the case coming before Presbytery. At first a motion was made not to sustain the complaint. This motion was negatived by a vote of five in the affirmative, and eight in the negative. Afterwards, the case was committed to a special committee of two, (one of whom had voted to dismiss the complaint, and the other to sustain it,) to bring in a minute expressive of the views of Presbytery in the case. As the matter involved is of constant practical importance, the report of the special committee is copied in full, as follows :

"1st Resolved, That in view of this Presbytery the Session of the church of West Kishacoquillas had strong reasons for supposing that Mr. A. W. OLIVER was under their watch and care from these facts: MR. OLIVER had resided three years in their bounds, held a pew and exercised an office in the congregation, had regularly communed with the church, and when admonished and finally brought to trial, did not plead his connection with another church. But still the Session of the church of Waynesburg, having never dismissed Mr. OLIVER, and having still exercised a watchful care over him, Presbytery still consider him as belonging to the church of Waynesburg.

Resolved further, That in view of the above case, Presbytery consider it a matter of great importance that church Sessions be careful always to give and demand written certificates of regular dismissal of church members leaving their bounds, or removing (coming) within their bounds, respectively, and that in neighboring congregations, where change of residence and intercommunion are very common, church Sessions should be careful to let each other know whom they claim as under their watch and care, and especially to communicate any information which may tend to the harmony and purity of the church."

We have now come to that point in the history of the Presbytery, when the troubles and the conflicts between the New and the Old School began to effect the Presbyteries in Central Pennsylvania. The storm had been gathering for some years previous, and the first breaking forth of it had fallen upon the Presbytery of Philadelphia. The

publication of the sermon of Mr. BARNES, on "The Way of Salvation," and his call to the First Presbyterian Church of the City of Philadelphia, which necessitated his application to be received as a member of that Presbytery, was the occasion of drawing the line of demarkation between the friends and the opposers of the New Theology, and their sympathizers. There was not in the Presbytery of Huntingdon one minister who embraced the views, or what were believed to be the views, of the leaders of the New School, or even sympathized with them, on the supposition that they held the errors that were attributed to them. But there were some who were slow to believe that any considerable number of the ministers or members of the Presbyterian church embraced views radically in conflict with the standards of the church. But suspicions were abroad, and for the purpose of sustaining and encouraging the decided friends of the standards, as well as showing their own sentiments, and as a protection against future contingencies, the following paper was brought before Presbytery by the Rev. JOHN HUTCHESON of Mifflintown.

"WHEREAS, The present perturbed state of the Presbyterian Church renders it necessary that great care and watchfulness be exercised by the officers of the church, and by all who desire the peace and prosperity of Zion; *Whereas*, this Presbytery deem it important in the present alarming crisis of our ecclesiastic affairs, to adopt every precautionary measure to prevent the introduction and spread of erroneous doctrines in this section of the Presbyterian Church; *And whereas*, the great end and design of church government is to promote the purity, peace, and prosperity of the church; therefore,

Resolved, 1st. That this Presbytery consider it an imperious duty to employ ecclesiastic government for the purpose of preserving the purity, peace, and prosperity of the Presbyterian Church, while they fervently supplicate the blessings of Zion's King to render their efforts successful.

Resolved, 2d. That this Presbytery claim the right, and consider themselves invested with authority by the constitution of the church, to examine ordained ministers, coming from another Presbytery to settle within their bounds.

Resolved, 3d. That this Presbytery cordially approve the government of the Presbyterian Church, and the Confession of Faith, and the Larger and Shorter Catechisms, which in their view contain the doctrines of the Bible."

Immediately after the adoption of the above, Mr. COULTER, from a committee appointed for that purpose, read a pastoral letter to the churches, which was approved and committed to Mr. HUTCHESON to be published, and sent to the ministers, and to the sessions of the

vacant congregations within the bounds of the Presbytery. The pastoral letter may be supposed to have relation principally to troubles and controversies by which the church was now agitated. There were present at the Presbytery by which the above resolutions were adopted, eleven ministers and nine elders; one minister and one elder had left before the resolutions were presented. They appear to have been adopted by a unanimous vote, at least no negative is recorded. Four ministers belonging to the Presbytery were absent, but had they been present it would only have strengthened the vote.

Thus early the Presbytery deemed it necessary to show on which side they would be found in the fierce doctrinal controversies that were then raging in other parts of the church, and finally resulted in the division. There was no ordained minister in the Presbytery that went with the New School division, and no organized congregation within the bounds of the Presbytery, till after the division had actually taken place, and then only two very small congregations were gathered out of two large congregations in Centre county, which were never able to support a pastor without help from abroad after their organization.

At the meeting of Presbytery in the Fall of this year, (1832,) the Rev. ALEXANDER McKEEHAN was received from the Presbytery of Carlisle, Mr. SAMUEL WILSON, a licentiate of the Presbytery, received a call from Alexandria and Hart's Log congregation, and was ordained and installed pastor on the second Wednesday of November. Rev. B. E. COLLINS was called to Millerstown, and Messrs. Woods and NOURSE were appointed a committee to install him.

MESSRS. JAMES W. COULTER and MATTHEW B. HOPE, were received under the care of Presbytery as candidates for the ministry, and MESSRS. J. FLEMING, G. D. PORTER and WILLIAM REED, were licensed to preach the gospel. Mr. FLEMING having offered himself to the American Board of Commissioners for Foreign Missions, to go as a missionary among the Creek Indians, west of the Mississippi, and being accepted, Presbytery ordained him in view of his mission at an adjourned meeting held at Lewistown, on the 24th of October.

At the stated meeting of the Presbytery, October 3, Mr. NOURSE offered the following resolution, which was unanimously adopted:

"WHEREAS, intemperance is a great and deplorable evil, and efforts have already been extensively made by good men to correct it; *And whereas*, the practice of distilling is the prime cause of this grievous curse, and the Gen-

eral Assembly of the Presbyterian Church has already expressed its decided disapprobation of such a practice; therefore, it is by this Presbytery

Resolved, That we will hereafter consider it an act of immorality in any elder or member of the church, under our care, to continue in this practice, or to distribute distilled spirits for a drink."

A special meeting of the Presbytery was held at Lewistown, January 9, 1833, at the call of the moderator. The object was to consult about missionary affairs, particularly foreign missions. A very considerable missionary zeal had been aroused throughout the Presbytery, by the fact that three young men, licensed by the Presbytery and reared within its bounds, were about to go forth as foreign missionaries, viz: MESSRS. REED, FLEMING and HOPE. After consultation, and much deliberation, the following paper was introduced and adopted:

"WHEREAS, from the spirit manifested by the different congregations that have been consulted on the subject, it appears that there is a willingness to engage in this labor of love, this Presbytery considers itself warranted to assume the responsibility of supporting one missionary in a foreign land; therefore,

Resolved, That in reliance on divine aid, and on the liberality of the churches under our care, we do now assume the expense of supporting Mr. WILLIAM REED as a missionary in a foreign land, under the direction of the Western Foreign Missionary Society."

At the stated meeting of the Presbytery, held in April following, the Presbytery made arrangements for the ordination of Mr. REED; which took place at an adjourned meeting, held in the church of East Kishacoquillas, on the 1st of May following. In which service Mr. COULTER preached from 2 Cor. 5:20; Mr. LINN presided and gave the charge; and the Rev. Dr. E. P. SWIFT, corresponding secretary of the Western Foreign Missionary Society, being present, addressed the congregation on the importance of the missionary cause, and the duty of christians in relation to it.

In this year an overture was sent down to the Presbyteries with regard to the *mode* and *ratio* of representation in the Assembly. It seems that so early the change from presbyterial representation to synodical was agitated. The Presbytery were then unanimous in opposition to synodical representation. The change then proposed, continued to be agitated from time to time up to the present time, and was proposed in the report of a committee to the late General Assembly. It has never met with any general favor from the Presbyteries.

But at the time above referred to the ratio of representation by Presbyteries was adopted, which has continued up to the present time.

At this session of the Presbytery, (April, 1833,) Mr. ANNAN, in behalf of the session of West Kishacoquillas, desired to have the explicit views of the Presbytery on the question: "Whether persons are to be considered members of the church, and subject to her watchful care and discipline, notwithstanding their neglect of gospel ordinances, and their declarations that they have withdrawn?"

Presbytery were unanimously of the opinion, that the connection of church members is not dissolved merely by absenting themselves from public worship, and saying that they had withdrawn; nor can it in ordinary cases be dissolved, without the consent of the session; and Presbytery further give it as their opinion, that habitual neglect to attend upon the ordinances of the gospel without good reason, subjects such persons to the special cognizance and discipline of the church.

The following constitutional rule sent down by the General Assembly to the Presbytery for their consideration, was at this time taken up and unanimously adopted by the Presbytery, viz:

"When any emergency shall require a meeting of Synod sooner than the time to which it stands adjourned, the moderator, or in case of his absence or inability to act, the stated clerk shall, with the concurrence or at the request of three ministers and three elders,—the ministers and elders being at least of two different Presbyteries,—call a special meeting. For this purpose he shall send a circular letter, specifying the particular business of the intended meeting to every minister belonging to the Synod, and to the session (if practicable) of every vacant congregation, and between the time of issuing the letters of convocation and the time of meeting shall elapse at least twenty days, and nothing shall be transacted at such special meeting besides the particular business for which the judicatory has been convened. It shall be the duty of the moderator to cause notice to be given in the public prints, of the time and place of such intended meeting."

In this year commenced troubles in the Presbyterian Church of East Kishacoquillas, at least so far as the Presbytery had to deal with them. The troubles in that congregation came first before Presbytery by a complaint made to Presbytery against a decision of a majority of the session, by the Rev. JAMES NOURSE, the pastor of the church. The controversy between Mr. NOURSE and the majority of the congregation was long continued, and occasioned several meetings of the Presbytery and committees of the Presbytery, before it was finally quieted by the resignation of Mr. NOURSE and the division of

the congregation, and the organization of the friends of Mr. N. into a congregation to be called the church of Perryville, (now Milroy,) by which Mr. N. was called to be pastor, over which he was installed and which he served many years afterwards. A more particular account of this unhappy controversy would neither be for the honor of religion or the glory of God. Suffice it to say, that Mr. NOURSE's advanced ideas on the subject of temperance are believed to have been at the bottom of this quarrel. Not that Mr. NOURSE's views were more advanced on the subject of temperance than the majority of his brethren of the Presbytery, but he was a much more impulsive man than his brethren, and he was unfortunate in coming more immediately in contact with manufacturers and dealers in intoxicating liquors, than most of his brethren. Kishacoquillas is a very productive valley, rich then as now, in corn, rye, wheat, and barley. Temperance had not taken such a hold of the consciences of christians then as in later days. There is much to be said by way of apology, both for Mr. NOURSE and the people. Mr. NOURSE, though believed by his brethren to be sufficiently orthodox, according to the Confession of Faith, yet seems not to have been always careful and definite in the statement of his doctrinal views from the pulpit, and therefore incurred the suspicion of sympathy with errors that were then believed to be spreading throughout the church. This diminished his power to contend against a *real* and *great* practical evil, admitted to be so by all his brethren, and for his opposition to which they all sympathized with him. Though Mr. NOURSE always denied that he held any sentiments contrary to the Confession of Faith, yet it was often necessary for him to explain, and his brethren always accepted his explanations; his opponents in his congregation were not so willing to be satisfied. He unfortunately came into the Presbytery and into charge of the congregation under suspicion of heresy, for his honest but uncalled for commendation in part, of Mr. BARNES sermon on "The Way of Salvation."

This ecclesiastical year of 1833 was filled up with many important items of business by the Presbytery, some not very agreeable, others very pleasant. The first item of business, that is of any importance to note as occurring at the stated meeting in the Fall, is the appointment of a committee to prepare a memorial to the Synod on the subject of the formation of a Presbyterian Tract Society. This is the origin of the present Board of Publication, which has accomplished so much good to the church, and is still working so efficiently in spread-

ing abroad a sacred literature, which is always to be relied on as teaching the unadulterated doctrines and precepts of the gospel. The subject had been discussed in the religious press of the church, and by individual writers no doubt before this time, but this is believed to be the first ecclesiastical action on the subject, and so ought not to be overlooked to the honor of the Presbytery of Huntingdon. It is certain that the old Synod of Philadelphia had taken no formal action on the subject up to this time, and if not, then no other Synod had moved in the matter. The old Presbytery of Philadelphia, the Mother of Presbyteries and Synods, did then indeed, lead the way in the great controversies that then agitated the church, but we are not aware that they had then taken any formal action on the subject of forming a Presbyterian Tract Society. We claim the honor for the Presbytery of Huntingdon till otherwise informed.

At the same meeting of the Presbytery the following standing rule was adopted, which has been observed ever since, viz :

“Resolved, That it be a standing rule of Presbytery to have a missionary sermon preached at every stated meeting.”

A collection is always taken up after the sermon, and divided equally between the Boards of Home and Foreign Missions. The appointment of a preacher is made at the previous meeting, and the Rev. WILLIAM ANNAN, pastor of West Kishacoquillas church, was the first appointment to preach the sermon after the establishment of the rule.

The authority was given at this meeting of the Presbytery for the organization of the church at Yellow Creek, Bedford county, and Mr. GEO. D. PORTER, a licentiate of the Presbytery, who had been missionizing in that region, and who intended to continue for some time, was ordained as an Evangelist. Messrs. JAMES W. COULTER and MATTHEW B. HOPE were licensed. The death of the former, after a short illness, is noticed on the minutes of the Presbytery, a little less than two months after his licensure, and appropriate resolutions passed to his memory.

1834, STATED SPRING MEETING.

The Rev. DAVID STERRETT's name first appears on the minutes of Presbytery by the presentation of a certificate of dismissal from the Presbytery of New Castle, and request to be received into this Presbytery. At the same time a call for his pastoral services, by Shaver's Creek congregation, was laid before Presbytery, and being found in

order, put into his hands, accepted, and a committee appointed to install him pastor, on the 30th day of May following.

The pastoral relation of Rev. WILLIAM STUART to Spring Creek and Sinking Creek congregations was dissolved at his own request, on account of age and infirmities. Mr. STUART was the oldest member in the Presbytery. At the same session of the Presbytery the pastoral relation of Rev. GARRY BISHOP to the congregations of Pike (Curwensville) and Clearfield was, at his own request, dissolved, and he obtained permission to travel during the Summer without the bounds of Presbytery.

Mr. THOMAS J. KEATING, a member of Shaver's Creek or Alexandria church, a convert from the Roman Catholic faith, having expressed a strong desire heretofore to preach the gospel, and for this end requested to be taken under the care of Presbytery, at this time renewed his request, and was taken under the care of Presbytery as a candidate for the ministry.

At the stated meeting of the Presbytery, in the Fall of 1834, the first matter of record was the death of the Rev. JOHN COULTER, as follows :

"The Presbytery record with unfeigned sensibility, though with humble acquiescence, the recent afflictive dispensation of Divine Providence in the removal by death of the Rev. JOHN COULTER, one of the oldest and most efficient of our members. His death occurred on the 22d of June, 1834. While we mourn his removal from his earthly sphere of most exemplary activity and usefulness, we would faithfully cherish in our memory his many virtues; especially his uncommon punctuality, and his prudence as a member of ecclesiastical judicatories, and entertain the pleasing hope that he now rests from his labors, and that his works do follow him to the Sanctuary above."

On November 26, 1833, the Presbytery was called upon to record the death of JAMES W. COULTER, a licentiate; and on October 7, 1834, the death of his venerable father, as above.

The Rev. JOSEPH MAHON, an agent of the Board of Education, being present, addressed the Presbytery; after which the following resolutions were adopted, viz :

"Resolved, That the Presbytery, cordially approving of the design and plan of operations of the Assembly's Board of Education, rejoicing in the number of pious, but poor young men of talents, who offer themselves to the service of the Church; and believing it to be the duty of the Church to educate her own youth, and to prepare and send forth her ambassadors, do hereby earnestly recommend to the churches under their care, to make a

vigorous and persevering effort to aid in relieving the Board from its pecuniary embarrassments.

Resolved, That it be and hereby is enjoined on all the members of Presbytery, to aid in the cause by every prudent means in their power consistent with incumbent duties."

The Rev. JOHN HUTCHESON was at this time elected stated clerk, in place of Mr. COULTER, deceased.

Action of the Presbytery in regard to the Act and Testimony, adopted and issued by a minority of the members, and others of the General Assembly of 1834.

In the Assembly of 1834, that portion of the church which was afterwards called "The New School," were in a majority. Such was their action in all the matters of controversy in regard to doctrines and measures as greatly to alarm the minority, and those who agreed with them as to the integrity of the fundamental doctrines and order of the church. Immediately after the close of the General Assembly, a meeting of the minority, and other ministers and elders who happened be present, was called for the purpose of consultation, as to the present condition of the church. The result of the *impromptu* convention, was the adoption of a certain paper, called "*The Act and Testimony.*" The purport of this paper was a testimony against errors, enumerated contrary to the doctrines of the Confession, Faith, and Catechisms, then believed to be rapidly spreading throughout the limits of the church, and also to testify in behalf of the truths to which these errors stood opposed, with a pledge to maintain the doctrines of the Confession, and oppose by all proper and appropriate means the errors enumerated. This paper was sent or carried down to the Presbyteries for their action. In the Presbytery of Huntingdon there was some diversity of opinion in regard to the adoption of the Act and Testimony, but none affecting the soundness in the faith of the brethren on the one side or the other. The paper was adopted by a large majority, and when the division occurred four years afterwards, not one of the minority went with the New School. We have reason to know that before the division took place the minority were fully prepared to adopt the Act and Testimony. It was not because they sympathized with the errors enumerated in the document, but they could not believe that they were so extensively spread among the ministers of the church, as the Act and Testimony implied. The substitute which the minority of the Presbytery proposed for the original resolutions adopted by the majority, is itself a sufficient vin-

dication of the orthodoxy of the excellent brethren of the minority. And if any more proof be wanted to show that these brethren found cause to alter their mind before the actual division came, the fact that the only two living ministers of the minority at the time of the re-union voted in Presbytery against it. With these remarks we submit the complete record of the action of Presbytery, as found in the minutes.

On October 8, 1834, the consideration of the Act and Testimony was made the order of the day for the afternoon. At that time, the following resolutions were offered for consideration and adoption, viz :

Resolved, 1. That Presbytery renewedly express their attachment to the Articles and Constitution of the Presbyterian Church, in their plain and common sense meaning, both in their own ministrations and in the admission of candidates for licensure and ordination.

Resolved, 2. That Presbytery express their adherence to the Act and Testimony, sent down from certain members of the minority of the last Assembly, purporting to be a statement of errors that are received (by some) in the Presbyterian Church."

After discussing the foregoing resolutions at some length, adjourned till the next morning at 9 o'clock, at which time the discussion was resumed, when the postponement of the resolutions was moved, for the purpose of adopting the following substitute, viz :

"The Presbytery of Huntingdon during its session at Sinking Creek, took into consideration the Act and Testimony signed by several ministers and elders, in the minority of the last General Assembly of the Presbyterian Church, and, after much deliberation, adopted the following preamble and resolutions, as expressive of their views on the subject :

"WHEREAS, This Presbytery firmly believe that the Confession of Faith of the Presbyterian Church contains the system of doctrine taught in the Word of God ; and being cordially attached to this system, cannot view with indifference the rise and progress of errors calculated, when carried out by just inference, seriously to affect the foundations of our common faith ; and being convinced that strict adherence to the truth, as contained in the Sacred Scriptures and our standards, is, under God, the best security for the peace, purity, and prosperity of our beloved Zion ; and it being our firm determination, with meekness, to contend earnestly for the faith once delivered to the saints ; therefore,

Resolved, 1. That the Presbytery concur in the testimony, borne against the doctrinal errors specified in the document alluded to, whether they be found in or out of the Presbyterian Church, as being in our view, contrary to the standards of the Church.

2. Without undertaking to determine to what extent error obtains among the ministers of our connection, Presbytery do declare it to be their decided

opinion that no individual holding and publishing the opinions denounced in said Act and Testimony, ought to be a member of the Presbyterian Church. Holding them he could not consistently enter it, and continuing to hold them he ought not to remain there, but should immediately withdraw.

3. That the opinions in question are entirely subversive of the "system of doctrine" contained in our Confession of Faith, and taught in the Word of God. They amount to "another gospel," which however plausible or agreeable to the carnal heart, is adapted to exert a most baleful influence in regard to genuine revivals of religion, and the best interests of the Church of God.

4. That according to the essential principles of our Church government, none can consistently be admitted into our connexion but such as we have every reason to believe are sincere friends.

5. That the formation of Presbyteries and Synods on the principle of "elective affinity," is unconstitutional; and being fraught with danger to the Church, ought not to be countenanced by our Supreme Judicatory.

6. That whilst Presbytery declare their determination to adhere strictly to our doctrinal standards, they would protest against any construction being put on their views, as though they implied a regard to mere orthodoxy, to the exclusion of the spirit and power of vital godliness; but would affectionately urge upon their ministers, elders and private members, that in reliance on the aid of the Holy Spirit, they would diligently use all scriptural means to have religion revived in their own hearts, and the hearts of the people throughout our churches."

A very protracted discussion was had on these resolutions; and when the vote was about to be taken the yeas and nays were called for, and the question was decided in the negative by the following vote:

Yeas—Messrs. Woods, Peebles, Collins and Sterrett, ministers; and Messrs. Nathaniel Wilson, G. Rothrock and Samuel McClay, elders.

Nays—Messrs. Stuart, Hutcheson, Linn, Hill, Galbraith, McKinney, Wilson and Porter, ministers; and Messrs. Kyle, Long, Kerr, Lowry, Rankin, Tussey, Wason and Gilliland, elders.

The vote was then taken on the original resolutions, and decided in the affirmative by the following vote:

Yeas—Messrs. Stuart, Hutcheson, Linn, Galbraith, Hill, McKinney and Porter, ministers; and Messrs. Kyle, Long, Kerr, Lowry, Rankin, Tussey, Wason and Gilliland, elders.

Mr. ANNAN, being moderator, asked, and was granted leave, to record his name among the ayes.

Nays—Messrs. Woods, Peebles, Sterrett and Collins, ministers; and Messrs. N. Wilson, Rothrock and McClay, elders.

Rev. SAMUEL WILSON, (Dr. WILSON, of El Paso,) obtained leave to have the following paper inserted in the minutes, as expressive of his views in relation to the Act and Testimony:

"The subscriber would, in connection with the Presbytery of Huntingdon, hereby declare his approbation of the Act and Testimony, with the following explanation of his views and convictions in relation to it:

1. He thinks, from the strength of the language in some parts, and some of the general features of the document, it is calculated to convey an idea that the errors specified exist in a greater extent than he believes they do really exist. He does believe, however, that some or all the errors, both in regard to doctrine and order, specified in the instrument, do exist in our Church to such an extent as to call for the prompt and decided action of the friends of truth for the maintenance of the orthodox faith, as exhibited in our venerable standards; but he believes that many orthodox and pious brethren are ranked among the friends of error, only because they have not felt at liberty in conscience to go with the adherents of orthodoxy in all their measures; and that there is still a majority of the ministers in our Church sound in the faith, and lovers of the Presbyterian form of church government.

2. He cordially agrees with the signers of the Act and Testimony in the opinion that the formation of Presbyteries and Synods on the principle of "elective affinity," is unconstitutional, and fraught with dangerous tendency. But as one or more judicatories have been formed already on this obnoxious plan, and recognized by our General Assembly as a constituent part of it, he would not be willing to treat all their actions and doings as null and void, merely on account of the acknowledged unconstitutionality of their formation. He would be willing to treat theirs as the acts and doings of other churches, not in connection with the General Assembly.

"SAMUEL WILSON."

This important matter being disposed of, Presbytery proceeded to the transaction of the ordinary, but not unimportant business. A petition from the inhabitants of the village of Pine Grove and vicinity, to be organized into a congregation, was granted; and Mr. LINN was appointed to this service, and at the following meeting reported its performance.

A committee previously appointed on the subjects of catechetical instruction and family religion, presented a report which was unanimously adopted, and is as follows:

"The committee appointed to prepare a minute for the adoption of the Presbytery, in reference to catechetical instruction of youth and family religion, report the following:

1. *Resolved*, That Presbytery views with much regret the rapidly declining attention of parents, and others concerned in the education of youth, in

regard to the use of that most excellent and effectual method of imparting knowledge, catechetical instruction.

2. *Resolved*, That we do earnestly recommend and exhort all our ministers to attend punctually and faithfully to the catechetical instruction of the youth of their respective charges, and that all parents, heads of families, and others intrusted with the education of the young, to use their utmost diligence to have them instructed in the doctrines exhibited in our Confession of Faith and Catechisms, especially that they endeavor to have them commit to memory that most valuable compend of Christian theology—the Shorter Catechism.

3. *Resolved*, That we cordially recommend for their assistance in this important duty, that excellent little work entitled, “A Key to the Shorter Catechism.”

4. *Resolved*, That the use of the Shorter Catechism in Sabbath-Schools, as far as practicable, be earnestly recommended.

5. *Resolved further*, That Presbytery views with feelings of the deepest regret, the great neglect of family prayer, which prevails to some extent within our bounds. Heads of families who are professors of religion, who have taken on them the most solemn vows to keep up family religion, to pray with and for their children, and even elders in some instances, wholly neglect the performance of this duty, to the great detriment of vital godliness, and the serious hindrance of the cause of Christ.”

These resolutions were passed unanimously in the Fall of 1834, and they are just as appropriate now, after nearly forty years have elapsed, and even more so, than they were at the time they were adopted. And not only within the bounds of the Presbytery of Huntingdon, but throughout the whole church. It is to be feared that catechetical instruction and family religion, are much neglected in many of the churches.

At this time the Rev. JAMES GALBRAITH requested that the pastoral relation between him and the Frankstown congregation be dissolved, and it appearing that the congregation concurred, his request was granted. At an adjourned meeting held during the session of the Synod at Gettysburg, October 30, his relation to the congregation of Williamsburg, was, at his request also dissolved. At the previous stated meeting a call was presented from the congregation of Sinking Creek for the one-half of the pastoral labors of Rev. DAVID MCKINNEY, and from the congregation of Spring Creek for the other half of his time, of which calls Mr. MCKINNEY having declared his acceptance, and Messrs. LINN and WILSON were appointed a committee to install him at a time to be fixed on between them and the congregations.

The Rev. JAMES NOURSE was called to Perrysville, the new congregation formed out of his former charge of East Kishacoquillas; the call was laid before Presbytery at the stated meeting in the beginning of October, and at the adjourned meeting, at Gettysburg, he announced his acceptance, and Messrs. WOODS and STERRETT were appointed a committee to install him on the 1st Wednesday of December following.

At this meeting also, a call was presented from Middle Tuscarora congregation for the pastoral labors of the Rev. JAMES M. OLNSTEAD, for three-fourths of his time. Mr. O. presented a certificate of dismission from the Presbytery of Carlisle, of which he was a member, and was received and took his seat as a member of the Presbytery; the call was put into his hands, and having announced his acceptance of it, Messrs. HUTCHESON and WOODS were appointed to install him on the fourth Wednesday of November.

At the stated meeting of the Presbytery, April 7, 1835, the Rev. JOHN HUTCHESON called the attention of the members to the decease of the Rev. WILLIAM REED, which occurred on the 12th of August preceding. Mr. REED was appointed a missionary to Northern India, from this Presbytery, under the care of the Western Board for Foreign Missions. The Presbytery had pledged itself for his support. On the 5th of April, 1833, Presbytery ordained him with a view to his missionary work, and on the 7th of April, 1835, his death was announced to the Presbytery, and the following minute was recorded:

“The attention of Presbytery being called to the decease of our lamented brother and missionary to Northern India, the Rev. WILLIAM REED, Presbytery take occasion to express their deep sense of this affliction of Divine Providence, and would humble themselves in submission to the Divine Will, and record their affectionate sympathy with the bereaved widow, and numerous connections and relatives of their departed friend and brother.”

The writer well remembers the grief and despondency excited throughout the Old School portion of the Presbyterian Church on account of the removal by death of Mr. REED and his missionary companion, the Rev. MATTHEW LAIRD, the first missionaries of the Western Foreign Missionary Society, within the first year of their entering upon their missionary field. The providence seemed to be mysterious and discouraging; but the issue has proved that God only intended to prove the faith of his people; and instead of discouraging, served to increase the missionary zeal of the churches. Soon

others came forward to take their places, and no missions since that time have been more successful than the missions of the Presbyterian Church.

At this meeting a call was presented from East Kishacoquillas congregation for the pastoral services of the Rev. JOSHUA MOORE, a member of the Presbytery of Philadelphia. Mr. M. was present as a corresponding member, but not having his certificate of dismission from his Presbytery it could not be put into his hands at the time. At a subsequent meeting, held June 16, Mr. M. was received as a member of the Presbytery, and the next day installed pastor of East Kishacoquillas congregation.

The Rev. McKNIGHT WILLIAMSON was also received from the Presbytery of Carlisle; a call from the congregation of Lower Tuscarora for two-thirds of his time put into his hands, accepted, and a committee appointed to install him on the following Tuesday.

A convention of ministers and elders was called on the part of those who were afterwards called "The Old School," to be held in the City of Pittsburgh the week before the meeting of the General Assembly in the same city, for the purpose of consultation on the state of the Church. The Presbytery resolved to send delegates to said convention, a small minority dissenting. The Rev. JOHN HUTCHESON and Mr. JONATHAN McWILLIAMS, ruling elder of the congregation of Spruce Creek, were appointed the delegates; with Rev. SAMUEL WILSON and Mr. HENRY LONG, alternates.

A committee appointed to examine the minutes of the General Assembly of 1834, and report such items as may require the action of Presbytery, reported that resolutions 2, 7 and 8, on the 26th page of the printed minutes, require the particular consideration of the Presbytery; whereupon Rev. Messrs. LINN and WILSON were appointed a committee to draft a memorial to the General Assembly on the subject of those resolutions. Subsequently the committee reported the following paper, which was accepted and adopted:

"The Presbytery of Huntingdon, being met at Alexandria on the 9th of April, 1835, would very respectfully present to the General Assembly the following memorial:

While the Presbytery are disposed to regard the General Assembly as the highest judicatory of the Presbyterian Church, and to respect it as exercising a jurisdiction over the whole body, they feel it their privilege, according to the Confession of Faith, to present their views on any subject which may come before the General Assembly.

1st. Presbytery request very respectfully that the General Assembly would dissolve the union which has subsisted between the Presbyterian Church and the Congregational Churches, adopted in 1801 for new settlements; and that the members of those bodies be considered and treated in the same way as foreign ministers are to be treated according to the resolution of the Assembly. We apprehend that evil rather than good has been the result of the union which has existed; provided that the friendly correspondence be kept up by an exchange of commissioners to the respective judicatories as heretofore.

2d. We request further, that the General Assembly rescind the 7th resolution on the 26th page of printed minutes of the last year, as we think Presbyteries have the right to judge of the qualifications of their own members, and to deprive Presbytery of this is an infringement of their constitutional right. We think that while no evil can result from the prudent exercise of the right of examining persons coming from other Presbyteries, much evil may result from the contrary course.

3d. We also request that the Assembly would so qualify and alter the 8th resolution on the same page, that the Presbytery may not be prevented from deciding in their judicial capacity on books teaching heresies, where the authors are not subject to their control, or so far removed from their local situation, that they cannot be reached without very great difficulty. While we would acknowledge that the most correct mode of procedure in the case of those who publish heresy, is to arraign and try the authors themselves, according to the evidence which their books present, we think there are many cases which may be supposed, in which it is not practicable for an ecclesiastical judicatory to lay their hands on the authors. We think it a right which should be allowed to the inferior judicatories to express their opinion on them, that the people may be put on their guard against the errors published in such books."

The Rev. S. WILSON was appointed to organize a church at Martinsburg, Bedford county, at the request of the people in that place and vicinity, and Mr. HILL to organize a church at Birmingham, Huntingdon county, by request of the people. Mr. HILL requested that his pastoral relation to the congregation of Sinking Valley be dissolved, and at the adjourned meeting in June following, his request was granted, the congregation consenting. Mr. THOMAS J. KEATING, a candidate under the care of the Presbytery was licensed to preach the gospel, April 9, 1835.

The following resolution was adopted, the last item of business transacted at this regular Spring meeting of the Presbytery:

"*Resolved*, That whereas the Rev. WILLIAM REED, our missionary to Northern India, has been removed by death, Presbytery would renew their purpose in reliance on Divine aid, and the Christian liberality of our

churches to support another missionary in the foreign field, under the direction of the W. F. Missionary Society."

The most important items in the proceedings of the Presbytery during the latter part of the ecclesiastical year of 1835, were the releasing of so many of the pastors from their charges, and their dismission to other Presbyteries. The Rev. JAMES GALBRAITH was dismissed to the Presbytery of Nashville, the Rev. GARRY BISHOP to the Presbytery of Allegheny, the Rev. WILLIAM ANNAN to the Presbytery of Redstone, and the Rev. GEORGE D. PORTER to the Presbytery of Ohio. Thus six churches were left vacant, and one missionary district to be supplied.

The Revs. D. MCKINNEY and S. WILSON having expressed their willingness to perform a month or six weeks missionary labor within the bounds of Presbytery, were appointed to this service, provision being made by Presbytery for the supply of their pulpits during their absence. They spent the time principally in Clearfield county. Upon their report of their missionary tour, and no doubt at their suggestion, the Presbytery divided the churches in the county into two missionary districts. Mount Pleasant, Fruit Hill, Cherry-tree, and the neighboring places, to be considered a missionary district. And Clearfieldtown, Pike, Brady, and adjoining places, he considered another district, and that application be made to the Board of Missions for aid for these missionary districts.

At an adjourned meeting of the Presbytery, held October 30th, at York, Pa., during the sessions of the Synod, Mr. ROBERT C. GALBRAITH, eldest son of Rev. JAMES GALBRAITH, was taken under the care of Presbytery as a candidate for the ministry.

The ecclesiastical year 1836 is barren of any particular incident in the history of the Presbytery of Huntingdon. The Rev. MATTHEW B. HOPE was ordained to the gospel ministry, with a view to laboring as a missionary in foreign lands, which he afterwards did for several years, till failing health compelled him to return home. After his return he regained in a measure his health, lived for several years, and occupied some important stations in the church.

At the stated meeting of the Presbytery in October of this year, (1836,) an unusual case was brought to the notice of Presbytery, namely, that of an elder, who had left his own church in which he had been installed, without a dismission, and was elected and installed an elder in another church, and then returned and officiated in the church with which he was first connected. The Presbytery by a

formal resolution, pronounced the procedure on the part of the elder, irregular and contrary to a decision of the General Assembly.

At this meeting of the Presbytery, Mr. ROBERT C. GALBRAITH, a student of theology under the care of Presbytery, was licensed to preach the gospel.

At a *pro re nata* meeting of the Presbytery, held at East Kishacoquillas, on the 27th of January, 1837, the Rev. JAMES M. OLMSTEAD was released from the charge of Middle Tuscarora congregation, and dismissed to the Presbytery of Newton.

At the stated Spring meeting, April 4, 1837, the Rev. JAMES S. Woods was called by the congregation of Lewistown for the whole of his time. Heretofore he had served as pastor both Lewistown and Waynesburg, dividing his time equally between them.

Mr. MOSES FLOYD, a licentiate, of the Presbytery of Philadelphia, was received at this meeting of the Presbytery, and calls were presented for his pastoral services from the congregations of West Kishacoquillas and Little Valley. These calls were accepted by him, and he was ordained and installed at an adjourned meeting of the Presbytery, held at Little Valley in June following. At this meeting, also, the Rev. S. WILSON requested, on account of impaired health, that the pastoral relation between him and Alexandria and Hart's Log be dissolved. It appearing that the congregation concurred, but with much regret at the necessity, his request was granted, and the congregation declared vacant. About this time the congregation of Logan's Valley was organized by Rev. S. HILL.

The meetings of the Presbytery this year were exceedingly important and interesting, because of the variety and importance of the business transacted, especially at the Fall meeting. The Presbytery of Huntingdon had always, by a large and increasing majority, sustained the General Assembly in all its measures tending to maintain the orthodoxy of the Church, and the integrity of the standards. This was the year immediately preceding the actual and formal division of the Church. At the Assembly of 1837, those measures were inaugurated, which resulted the next year in the retirement of the New School portion of the General Assembly, and their organization into a separate Assembly. By this time the small division of sentiment that appeared in Presbytery in regard to the necessity of measures adopted in the earlier stages of the controversy, had almost entirely disappeared. There was not a minister in the Presbytery who really sympathized with the new Assembly in what was believed to be their doctrinal

views, so far as they varied from the doctrines of the Confession of Faith. The only difference in Presbytery was, that a few of the members were slow to believe that the causes of difference were so important, or so widely extended, as to call for the decisive measures that were afterwards adopted. But their views gradually changed, as the views and plans of the leaders of the defection began as gradually to be developed; and at the time of the actual division, there was not a member of the Presbytery that took sides with the new party, nor a whole congregation within the bounds of the Presbytery. But did not the coming together of the separated parts of the Church, a little over a quarter of a century after the division, prove that those were right who deprecated division in the first instance, supposing that there were no such radical causes existing at the time to justify it? By no means. Within the thirty years succeeding the division great changes had taken place in the character and policy of the New School. Their whole policy as to irresponsible voluntary associations for the carrying on of Church work was entirely changed; they had proven, by experience, the evils resulting to Presbyterianism from such voluntary associations; the downward tendency to fundamental error was arrested by the division; and there was a gradual returning to the landmarks of the Church—the old wine was proven to be better than the new—and the parties were prepared to come together on the simple, honest and common sense interpretation of the doctrines of the Confession of Faith. If this be not so our reunion is a deception and a cheat. Our decided opinion is, that the original division was as good for the New Side as for the Old School.

But to proceed with the narration of the doings of the Presbytery in order as they occurred during the last half of the year 1837. The first item of business, after the organization of Presbytery, was the reception of Mr. JOHN DUNLAP, a licentiate of the Presbytery of New Castle, who had been supplying the congregation of Frankstown (Holidaysburg) for some months previously. A call had been prepared for him and presented to Presbytery at this meeting, but was declined because it was not unanimous, a minority being in opposition. Mr. DUNLAP asked and obtained leave to travel without the bounds of the Presbytery, and was called and settled in a congregation in the Presbytery of Marion, Ohio.

MESSRS. MOORE, MCKINNEY and BANKS, elder, were appointed to examine the Minutes of the Assembly, and report such items as may

require the action of Presbytery. Also, Messrs. McKINNEY, LINN and BANKS were appointed to report relative to ministers and licentiates coming to preach within the bounds of Presbytery. This committee reported the next day, as follows:

"The committee relative to traveling ministers and licentiates made report, which was amended and adopted, and is as follows:

1. *Resolved*, That Messrs. WOODS, LINN, MOORE, HUTCHESON and BANKS be a committee to examine the credentials of ministers and licentiates from other Presbyteries, between the stated meetings of Presbytery.

2. *Resolved*, That it be the duty of this committee, or any three of them, on being satisfied of the authority to preach, of the soundness in the faith, and of the attachment to the order of the Presbyterian Church, of any minister or licentiate, to give him an introductory letter to our churches, authorizing them to receive him until the next stated meeting of the Presbytery.

3. *Resolved*, That in case of any doubts existing in the mind of any member of the committee, it shall be his duty to inform the chairman, whose duty it shall be to call a meeting of the committee to decide on the case.

4. *Resolved*, That it shall be the duty of this committee to report its doings to Presbytery at each stated meeting, and also to inform Presbytery of any minister or licentiate who may preach within their bounds without the approbation of the committee; and also to inform Presbytery of any church or churches which may employ a man to preach to them statedly, without the approbation of Presbytery, or during the recess of Presbytery, without the approbation of the committee.

5. *Resolved*, That a due regard to Presbyterial order makes it incumbent on the churches, not to employ any one to preach to them statedly, without having first consulted the Presbytery.

6. *Resolved*, That Presbyterial order in like manner requires that every minister and licentiate coming within the bounds of a Presbytery, report to them and obtain permission to preach in vacant churches; or during the recess of Presbytery, to obtain permission of the Presbytery's committee.

7. *Resolved*, That it be enjoined on the members of Presbytery, and on the Sessions of vacant churches, to have this minute read in their respective congregations."

The following order was passed, which has never been repealed, and the observance of which in all cases might be of great benefit:

"*Resolved*, That it shall be the duty of the Session of any of our churches from which any member may remove without obtaining a certificate of their church-membership, to ascertain, if possible, the residence of such member, and write to the Session of the Church into whose bounds he or she may have removed, apprising them of the fact."

The committee on the minutes of the last General Assembly made a report, which was accepted and adopted, and is as follows :

“ The Presbytery of Huntingdon in considering the doings of the late General Assembly, express their satisfaction that by their decisive action an end has at last been put to the great and growing evils which, for a series of years, had been sapping the root of our church's prosperity. We had long witnessed with pain the progress of error in doctrine, extravagance in measures, and looseness of discipline, by which the cause of Christ within the bounds of the General Assembly of the Presbyterian Church in the United States of America had been so mournfully dishonored and reproached, and were sensible that a crisis had at last been reached to decide for future generations the fate of our beloved Zion, and we desire gratefully to acknowledge the manifest interposition of our covenant God in averting, by a summary process, the alarming inroads of the adversary. And as no alternative remained to the Assembly in the circumstances of the case, because formal discipline, and amicable division were unattainable, it was incumbent on the Assembly to have recourse to the measures finally adopted by them. Therefore, in view of the whole case, as now issued, be it resolved as the sense of this Presbytery : That the General Assembly be fully sustained in all its measures of reform connected with the abrogation of the plan of union formed by it with the Congregational Association of Connecticut in 1801, because that plan was wholly unconstitutional, should therefore never have been formed, and ought long since to have been abrogated, as each successive Assembly was fully empowered to annul it, and as the late General Assembly did, and therefore no more than what preceding Assemblies left undone, to the manifest disadvantage of the Presbyterian Church.

Be it therefore further resolved : That the plan of union formed in New York, A. D. 1808, being essentially the same with the aforesaid plan of 1801, the abrogation of the latter is an abrogation of the former, for standing on the same foundation, they fall together. Again,

Resolved, That the declaration of the General Assembly, that the Synods of the Western Reserve, Utica, Geneva, and Genesee, are no part of the Presbyterian Church, was a declaration founded in truth, the churches of which those Synods are composed being organized generally on congregational principles, and without adopting our Confession of Faith.

Resolved, That as the churches composing those Synods have been the receptacles, or the originators of much error, disorder, and fanaticism, it was wise and proper in the late General Assembly to pass the declarative act referred to, and thus prevent those Synods from exerting their influence to spread corruption through the church, to the paralyzing our discipline, the wasting of our energies and the destruction of our peace.

Resolved, That the American Home Missionary Society, and the American Education Society are not Presbyterian institutions ; that they have placed themselves in the attitude of hostility to the institutions of our Church ; that their action within our bounds has been found to be produc-

tive of much evil; and that therefore the General Assembly was bound to recall its recommendation of these societies, and to advise a withdrawal of their operations from within our bounds.

Resolved, That the General Assembly has no power either to create or dissolve a Presbytery; but having unconstitutionally formed one, it was bound to dissolve it. The dissolution of the Third Presbytery of Philadelphia was therefore incumbent on the Assembly. And as there was sufficient reason to believe that that Presbytery was formed to shield and propagate error, and as it had shown itself, in at least some cases, the patron of error and disorder; therefore its members should not be received into another Presbytery without examination; and therefore the General Assembly did right in not attaching its members by enactment to other Presbyteries. It was proper to direct its members to make application to the Presbyteries that they might be received on examination; this being a door of entrance to which no sound Presbyterian ought to object.

Resolved, That the Presbytery will endeavor to carry out the measures of the late General Assembly by all constitutional means; and that we humbly and devoutly look to the Great Head of the Church for his blessing upon the labors of the friends of truth.

Resolved, That we greatly regret, that any should resist the lawful authorities of the Church in their regular action, and do all in their power to perpetuate strife; but that it is our part meekly to endure reproach, and firmly to resist aggression, and while we "earnestly contend for the faith once delivered to the saints," not to use carnal weapons, but to use those which are spiritual and mighty to the pulling down of strong holds.

Signed,

JOSHUA MOORE,

October 4, 1837.

Chairman of the Committee.

An adjourned meeting of Presbytery was held at Alexandria on the 7th and 8th of November, at which the Rev. ALEXANDER PORTER was received from the Presbytery of Wilmington; and at the request of the congregation of Waynesburg (McVeytown), was permitted to supply them till the next stated meeting. And Mr. THOMAS J. KEATING, a licentiate of the Presbytery, was ordained *sine titulo*.

CHAPTER VII.

FROM 1838 TO 1845.

Death of Mr. Keating—Overture from the General Assembly on the Issuing of Appeals—Congregation of Newton Hamilton Organized—Rev. John McKinney Called to Alexandria and Rev. W. J. Gibson to Hollidaysburg—Report of the Committee on the State of the Church—Mr. Benjamin Carrell Called to McVeytown and Newton Hamilton—Mr. S. Bryson Restored to the Communion of the Church—April, 1839, Rev. John Hutcheson Resigned as Stated Clerk, and the Rev. Joshua Moore Appointed—Missionary Paper Offered and Passed—Report in Reference to Family Religion—Sabbath Desecration on our Public Highways—Messrs. Cooper and Betts Licensed April, 1840—Order in Regard to Settlement of Pastors Salaries—Fast-Day Recommended—Deacons—Books of the Board of Publication—Rev. Thos. P. Hunt Invited to Visit and Lecture on Temperance—Intermediate Meetings of Presbytery—Mission Boards under Control of the Church Preferred—Rev. William Adam—Rev. A. McKeehan's Affliction—The Marriage of a Divorced Woman—Marriage Celebrated by a Licentiate—Question of the Division of the Synod—Temperance Resolution—Ministers Received and others Dismissed—Resolution on Popery—Additions to the Churches—Rev. Dr. M. Brown—Systematic Benevolence—Rev. Joshua Moore Resigns as Stated Clerk—Mr. John Lloyd Ordained May 7, 1844—Mr. Thos. C. Porter Licensed—Committee on Temperance—Board of Publication.

THE stated Spring meeting of the Presbytery was held at Spring Creek, April 10, 1838. After the making up of the roll, the death of the Rev. THOMAS J. KEATING was announced, who had been ordained to the gospel ministry only at their last meeting. MR. KEATING died on the 15th of February preceding.

An overture sent down by the General Assembly on the issuing of appeals in Synod, in certain cases, was at this meeting considered and negatived.

A petition from a part of the congregation of McVeytown, living in and around the village of Newton Hamilton, asking to be organized into a separate congregation, was presented, and the request granted; and MESSRS. PEEBLES and WOODS were appointed a committee to organize the Church.

The Rev. JOHN MCKINNEY was received from the Presbytery of Richland; and calls being presented for him from the congregations of Alexandria and Sinking Valley, and being accepted, MESSRS. DAVID MCKINNEY and D. STERRETT were appointed a committee to install in the early part of May following.

A call from the congregation of Hollidaysburg for the Rev. WILLIAM J. GIBSON, was presented and read; and leave was granted to the congregation to prosecute the call before the second Presbytery of Philadelphia, of which he was then a member.

Presbytery recommended to congregations to have several days preaching in connection with communion seasons, when practicable.

The Fall meeting of the Presbytery this year, was the first meeting held after the division of the Church by the secession of the minority from the General Assembly, which met in the Seventh Presbyterian Church, Philadelphia, on the 17th day of May, A. D. 1838.

A committee was appointed early in the sessions of the Presbytery, to consider and report upon the state of the Church. Rev. Messrs. D. MCKINNEY, DAVID STERRETT and JOHN OWEN, Esq., were appointed that committee. Before the close of the sessions of the Presbytery, they brought in the following report, which was accepted and adopted, viz:

“The committee on the state of the church report, for the adoption of Presbytery, the following resolutions, viz:

1st. *Resolved*, That the Assembly which met and constituted in the 7th Presbyterian Church, in Philadelphia, in May last, was the true and only General Assembly of the Presbyterian Church in the United States of America.

2d. *Resolved*, That the body of ministers and elders which met in the 1st Presbyterian Church, in Philadelphia, was a schismatical body, and is to be considered as a secession from the General Assembly.

3d. *Resolved*, That all Presbyteries, parts of Presbyteries, ministers and churches, who have connected, or who may connect themselves with the above mentioned schismatical body, should be held as seceders from the General Assembly, and as no longer composing a part of the Presbyterian Church in the United States of America.

4th. *Resolved*, That this Presbytery will adhere to the General Assembly, and insist on the continued exclusion of the above mentioned schismatical body, whatever may be the result of suits now pending in the civil courts respecting the property of the Church, or respecting the rights of claimants to seats in the Assembly.

5th. *Resolved*, That we consider the late secession of a number of persons calling themselves Presbyterians, but who were really not Presbyterians, either in doctrine or in order, as a happy deliverance of our church from both dangerous error and distracting strife, and that this deliverance effected in the Providence of God, calls for gratitude and praise to the Father of mercies.

6th. *Resolved*, That our late experience teaches us the importance of a more close adherence to our standards, and greater strictness in receiving

members into our Presbyteries, and a more zealous effort to provide our churches abundantly with a learned, pious, and orthodox ministry.

7th. *Resolved*, That this Presbytery approve of the three acts ordained and established by the General Assembly of A. D. 1838, and recorded on p. p. 33-37 of the Minutes."

The acts referred to in the above resolution have relation to the pacification of the church, the minorities of Presbyteries adhering to the General Assembly, to continue the succession where they are sufficiently numerous to perform Presbyterian acts, and when otherwise to await the action of their respective Synods, etc., etc. These acts will be found at large in the Minutes of the General Assembly of 1838. The remaining business attended to at this meeting of the Presbytery was of the most ordinary kind.

Mr. BENJAMIN CARRELL, a licentiate of the Presbytery of Philadelphia, was received under care of Presbytery, and calls being presented for him from Waynesburg and Newton Hamilton churches; Presbytery appointed an adjourned meeting to be held at Waynesburg on the last Thursday of the present month, for his ordination and installation, if the way should be clear. He was ordained and installed at the time appointed.

A Presbyterian Church, on application of the people, was ordered to be organized at Fruit Hill, Clearfield county, and Mr. HILL appointed to do it.

The Rev. ALEXANDER PORTER, at his request, was dismissed to connect himself with the 2d Presbytery of Philadelphia. And the Rev. SAMUEL WILSON, to connect himself with the Presbytery of Redstone.

The Rev. WM. J. GIBSON having declined the call given him from the congregation of Frankstown, at this meeting of the Presbytery a call was presented from said congregation for the Rev. ALGERNON S. McMASTERS, and leave was granted to prosecute it before the Presbytery of Albany.

A petition was presented from Mr. SAMUEL BRYSON, who many years before had been deposed from the ministry, to have the censure removed, whereupon it was

Resolved, That the censure be so far removed, that he be permitted to apply to the Session of Spruce Creek Church for private membership, and acceptance by them, if they approve of him.

As an historical fact we record it, that he was so received by the Session, and died in the communion of the church many years after-

wards, giving no occasion for the renewal of the censures of the church.

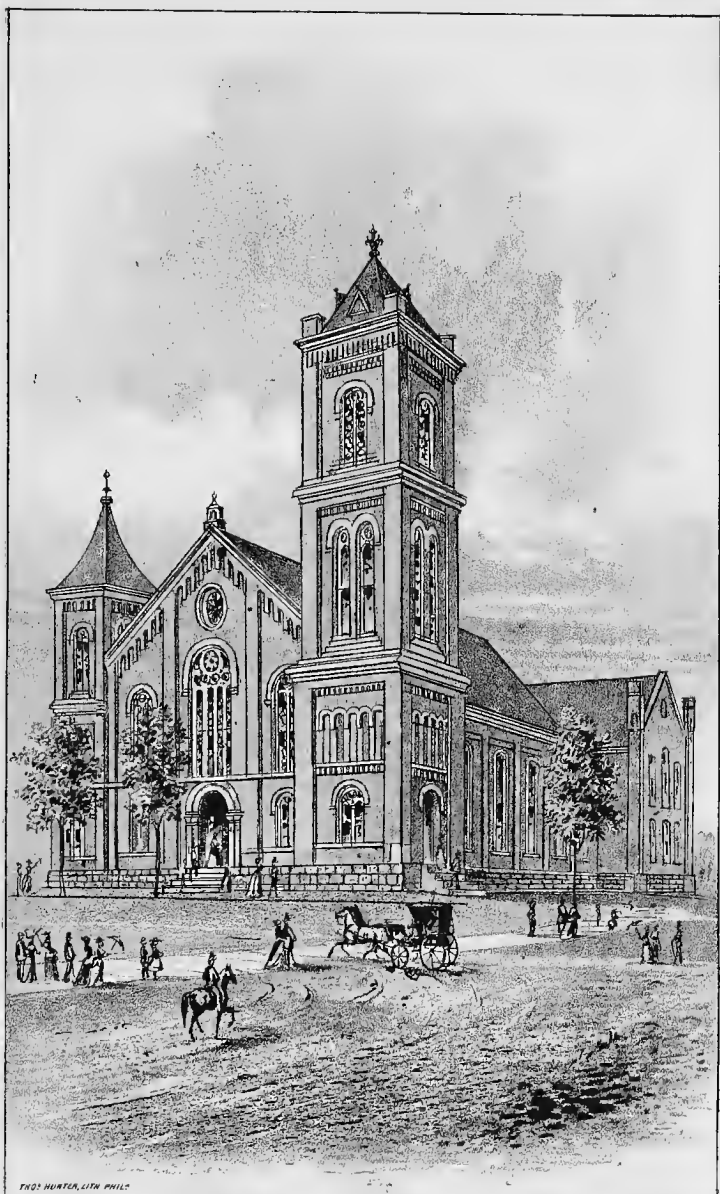
MESSRS. DAVID McCAY, SAMUEL M. COOPER and FREDERICK G. BETTS, were taken under the care of Presbytery as candidates for licensure, and the several parts of trial were assigned them.

In closing up the history of the Presbytery to the end of the year of the division of the General Assembly, it is of great satisfaction to add, that the Presbytery of Huntingdon was but slightly affected by the division as to the number of its ministers and congregations; indeed, not at all as to its ministers, all adhering to the Old School General Assembly, and as before noted only a few private members separated from two of our largest congregations, and formed two small congregations, which were connected afterwards with the New School Presbytery of Harrisburg, and these were never enlarged by accessions from neighboring Old School Churches.

On the 9th of April, 1839, the Presbytery met at Hollidaysburg. The Rev. JOHN HUTCHESON at this time resigned the office of stated clerk, the duties of which he had discharged since the death of Mr. COULTER in 1834, and Rev. JOSHUA MOORE was appointed his successor. Mr. COLLINS' pastoral relation to the church at Millerstown was dissolved at his request and with consent of the congregation. Rev. WM. J. GIBSON was received from the Presbytery of Beaver, and a call from the congregation of Frankstown (Hollidaysburg) presented for his pastoral labors, put into his hands, accepted by him, and arrangements made for his installation during the present sessions of the Presbytery.

A committee was appointed on the state of the church, consisting of MESSRS. LINN, HOPE, STERRETT, ministers, and BOAL, elder. This committee reported at some length, but it is deemed not important to re-produce it in full. The decision in the civil court of the suit as to the property of the church, in the first instance, and at this time, under the presidency of Judge RODGERS, had been decided against the Old School. The substance of the report was expression of regret at this result, hope in regard to the future, trust in God and determination to adhere to the General Assembly of the Old School, should all the property of the church be lost. Application had been made at this time for a new trial.

A paper was presented by the Rev. D. MCKINNEY, on missionary operations within the bounds of the Presbytery, which was adopted, and is as follows, viz:



FIRST PRESBYTERIAN CHURCH,
HALLIDAYSBURG.

"WHEREAS, There are extensive destitutions within the bounds of Huntingdon Presbytery; therefore,

Resolved, That while Presbytery feel themselves obliged not to diminish aught from their zeal and beneficence in the cause of Foreign Missions, they feel themselves imperiously called upon to make greater efforts to supply their own vacancies. *And whereas*, our churches are likely to act more efficiently when they have a definite object in view; therefore,

Resolved, That it be specially recommended to the ministers and churches in Mifflin and Centre counties to supply the destitutions in the Bald Eagle ridges, and to raise funds for the aid of the feeble churches in Clearfield county, and that the ministers and churches in Juniata and Huntingdon counties make similar efforts in behalf of feeble churches and destitute places in said counties, and in the part of Bedford county within our bounds. *And whereas*, it is highly important that the churches in Clearfield be immediately supplied; therefore,

Resolved, That to any brother who may settle in those churches with the approbation of this Presbytery, we promise, either through the Board of Missions, or by special contributions from our churches, or by appropriations from funds raised for domestic missions, or by all these means united, the sum of two hundred dollars, annually, for the three years, if needed so long, in addition to what the churches there may contribute to his support."

The only matters of any importance to record as occurring during the latter half of this year (1839) are the resignation by Mr. LINN of his pastoral relation to the congregation of Lick Run, and giving all of his time to Bellefonte, (up to this time, these two congregations had been united in one pastoral charge,) and the report of Mr. HILL on the subject of family worship, to which service he had been appointed at a previous meeting. The report was committed to a committee, of which Mr. D. McKINNEY was chairman, to prepare a pastoral letter to the churches on the subject of family religion. At the next stated meeting of the Presbytery the committee reported a letter, which was approved by the Presbytery, and it was ordered to be published in "*The Presbyterian*" of Philadelphia, and the "*Presbyterian Advocate*" of Pittsburgh, and two thousand copies as a tract for the use of Presbytery.

During these years the principal route of travel through Central Pennsylvania, and also for the transportation of goods, was by the great Pennsylvania Canal. There were many lines of transportation, besides a regular passenger line, running all days of the week; on the Sabbath, as well as the other days of the week. A great number of men were employed in the transportation business, and consequently

deprived voluntarily, or by necessity of the privilege of the Sabbath. The Presbytery, out of concern for the condition of these men, and from a regard to the sacredness of the Sabbath, desired to do something towards arresting travel and transportation on the Sabbath. Therefore the following resolution was passed at the Spring meeting of the Presbytery of 1839, viz:

“Resolved, That the ministers along the line of the canal endeavor to ascertain whether any, and what additional effort can be made to reach the boatmen with the Gospel, and induce them to regard the Sabbath as a day of rest and of worship, and report at the next meeting of Presbytery.”

At the time designated above the ministers living along the line of the canal, reported verbally their views of the means of usefulness among boatmen; when it was

“Resolved, That they be directed to continue their inquiries and efforts, especially to influence the owners and captains of boats to regard the obligations of the Fourth Commandment, and the forwarding merchants to encourage the boats, and lines of boats which rest on the Sabbath. And further,

Resolved, That Messrs. Woods and Gibson be a committee to correspond with the members of the Presbyteries along the line of the canal on this subject.”

At the next meeting of the Presbytery, April 15, 1840, the following minute was made: “The committee of correspondence on the line of the canal reported. Their report was accepted, and the committee continued.” This is believed to be the origin of the appointment of a missionary for boatmen on the line of the canal, which was continued as long as the public works were retained in the hands of the State; or as long as the canal continued to be the chief thoroughfare for transportation and travel.

At this time Messrs. SAMUEL M. COOPER and FREDERICK G. BETTS, having passed through all their trials to the satisfaction of Presbytery, were licensed to preach the Gospel, and Mr. BETTS was appointed to supply the churches in Clearfield county till the next stated meeting of Presbytery.

The following resolution, in regard to the payment of pastors' salary, was passed:

“Resolved, That the congregations are bound on Scriptural principles, punctually to discharge their pecuniary obligations to their pastors; and that the Church Sessions are hereby directed to urge upon the Trustees of their congregations a due attendance to this subject, and endeavor to have their account with their pastor settled according to the terms of the call;

and that Presbytery will inquire of ministers, and of the representatives of the congregations at the stated meeting in April, annually, whether settlements have been duly made."

The Presbytery closed its sessions at this time, "recommending to the churches to observe the Friday before their next communion as a day of fasting, humiliation and prayer, in view of the low state of religion in our bounds, and with desires for a revival."

At the opening of the next meeting of the Presbytery, October 6, 1840, calls were presented for Mr. COOPER from Lick Run, and for Mr. BETTS from Clearfield town, and Pike (or Curwensville), and arrangements were made for their ordination and installation respectively. An adjourned meeting of the Presbytery was held at Lick Run on the 15th of the current month, at which time Mr. COOPER was ordained and installed pastor of said Church; and at a meeting held at Clearfield, the 2d Wednesday of November following, Mr. BETTS was ordained and installed pastor of Clearfield church.

At the previous stated meeting Mr. JOHN E. ALEXANDER was taken under the care of Presbytery as a candidate for the ministry. A pastoral letter, as before noted, had been prepared and sent forth to the churches of the Presbytery, on the subject of family religion, and at this time the following minute was recorded, viz :

"*Resolved*, More effectually to carry out resolutions No. 1 and 3, of the pastoral letter, and for the promotion of godliness within our churches, the Sessions be required to report to Presbytery, at its next regular meeting, how far the members of sessions and of the churches are deficient in attending to the duty of family worship."

The General Assembly having recommended the observance of the first Sabbath of January following, as a day of special prayer for the conversion of the world, the churches of the Presbytery were directed to attend to the recommendation. The attention of the churches was further directed to the resolution of the General Assembly requiring the election of deacons, as far as practicable. And it was, by resolution, enjoined upon the Sessions of the Churches, to use their influence for the circulation of the books of the Presbyterian Board of Publication within their respective congregations.

The Presbytery having learned that the Rev. THOMAS P. HUNT was willing, if encouraged, to visit this region of country, and lecture on the subject of temperance; therefore, it was

"*Resolved*, That he be and hereby is cordially welcomed into our bounds, and that the members of Presbytery will aid him in the furtherance of the cause of temperance."

MESSRS. GIBSON, WOODS and PEEBLES, were appointed a committee to communicate this resolution of the Presbytery to Mr. HUNT.

For the first time we find this year the report of the committee on the narrative of the state of religion within the bounds of the Presbytery recorded upon the minutes. Such a committee had regularly been raised each year, and reported a narrative to be presented to the Synod, but the report itself had not been entered on the minutes.

But this year, for the first time, the whole report is spread upon the minutes. It might be interesting, if it were not too long, to copy the whole narrative, as showing the estimate of the state of religion in the churches of the Presbytery upwards of thirty years ago. Let it suffice to present a synopsis of the narrative.

"1. The committee offer it as a matter of 'rejoicing and thanksgiving,' that a goodly number of additions have been made to the churches during the past season, and also consider, as an indication for good, the usually good attendance on the public means of grace. 2. Yet there are some things that present a melancholy aspect.

'There is a deplorable want of vital, active piety among professing christians.' With a few exceptions in some portions of the churches, they are, it is to be feared, too generally immersed in the cares and pursuits of time, to the neglect of those higher and holier objects that should first and chiefly engage their attention. Thence come a train of evils painful to behold. And first among these is the great neglect of family religion. That there should be found families, bearing the christian name, who live in the neglect of family worship, is a matter of deep regret, and it presents what in other circumstances would be considered an absurdity. With what propriety could the priests around the Temple of old have been called such, without an altar and without sacrifices to offer upon that altar. But christians are in the 'Word of God styled priests,' and yet here is a priest without an altar, without a sacrifice! The prevalence of intemperance, not in the church, but the seeming indifference in the church to the evil, and the want of success to the temperance cause, want of spirited and energetic support of the benevolent institutions of the church, Sabbath desecration, etc. In view of these things there is much reason for humiliation, confession and earnest prayer for the reviving influences of the Holy Spirit upon our hearts, and for his gracious interposition for the salvation of sinners in our midst."

This narrative seems to have been prepared by our late brother STERRETT, chairman of the committee.

April 13, 1841, the stated meeting of the Presbytery was held at the church of East Kishacoquillas. During the first half of this ecclesiastical year several changes occurred in the positions of the members of the Presbytery and the supply of the churches. The Rev. WILLIAM

J. GIBSON was called to the Union Presbyterian Church, Philadelphia, and on his acceptance of the call, with the permission of the Presbytery, the congregation of Hollidaysburg was made vacant. The Rev. JOHN FLEMING was called to the congregation of Middle Tuscarora, over which he was installed by a committee of Presbytery the following month of May. An adjourned meeting of Presbytery was held at Lewistown the latter part of May, when Mr. DAVID McCAY was licensed to preach the Gospel. The Rev. DAVID MCKINNEY was transferred, by the usual process, from Spring Creek and Sinking Creek churches to Hollidaysburg. He was installed pastor of Hollidaysburg Church on the last Wednesday of June, 1841.

There were held two adjourned meetings of Presbytery, or intermediate meetings, between the stated Spring and Fall meeting this year. These meetings were very partially attended. The reasons for this no doubt were, the distance of many of the members from the place of meeting, and the fact that ordinarily there are but one or two items of business to be attended to, though at an adjourned meeting any Presbyterial business may be transacted.

Sometimes very important business may be transacted, but when this is foreseen it will call forth a very general attendance of the members. The last two intermediate meetings had been thinly attended, and some very important business had been transacted. Therefore, at the regular meeting in the Fall, a resolution was passed "earnestly enjoining on the ministers and representatives of sessions to be punctual in attending to all the meetings of Presbytery, as far as practicable." When the members of Presbytery are scattered over a large territory, as is and was the case with the Presbytery of Huntingdon, adjourned or intermediate meetings should not be held without absolute necessity. In reviewing the two intermediate meetings held between the first of April and the first of October, 1841, no disinterested person would decide that they were absolutely necessary, or at least that the business of the two meetings might not have been compressed into one. It is true, absent members are not called to so strict account with regard to these meetings as in case of absence from the regular stated meetings of the Presbytery, but this does not remove the difficulty. A few members of Presbytery sometimes decide very important questions.

The Presbytery of Huntingdon, from its origin, recognized the importance of the missionary operations of the Church, and were decidedly in favor of the Boards of the Church from the time of their

organization. They were among the first to perceive the inconvenience of the irresponsible character of voluntary associations for performing the work of the Church. When there were no Home or Foreign Mission Boards under ecclesiastical supervision they did not overlook their obligations of duty in regard to these matters, and contributed through the American Board of Commissioners for Foreign Missions, and the American Home Missionary Society. But as soon as the General Assembly had established Home and Foreign Missionary Boards, exclusively under its own supervision, the Presbytery gave hearty support to these Boards. From time to time, at the successive meetings of the Presbytery, resolutions were passed favorable to the operations of these Boards, and urging ministers and congregations under their care, to support them with their prayers and contributions.

The following resolutions in behalf of the Boards were adopted at the stated meeting of the Presbytery, at Bellefonte, in the Fall of 1841, viz :

Resolved, 1. That in the view of this Presbytery, the Boards of our General Assembly are very important agencies in advancing the interests of Christ's kingdom, and maintaining the faith in its purity as once delivered to the saints.

Resolved, 2. That the united action and hearty co-operation of the whole Church, are indispensably necessary in carrying out the benevolent designs contemplated by these Boards.

Resolved, 3. That it be and hereby is enjoined on all the ministers of this Presbytery, to instruct their respective congregations fully in the nature, objects and operations of the above mentioned Boards.

Resolved, 4. That it is hereby enjoined on all the pastors and stated supplies in this Presbytery, at different and proper seasons in each ecclesiastical year, to press the claims respectively of the Boards of Missions and of Education upon the minds of their people, so as to secure their efficient and continued patronage to the various objects contemplated by them.

Resolved, 5. That ministers and their sessions shall adopt such measures, in the collection of funds as are, in their judgment, best adapted to secure the greatest amount of aid from their congregations, and that the funds so collected be transmitted to the different Boards, through the Treasurer of Presbytery, or otherwise, as may be most convenient.

Resolved, 6. That it is required of each minister or elder, at each annual Spring meeting of Presbytery, to state whether the duties enjoined in the above resolutions have been performed."

During the year 1842 several changes took place in the Presbytery ; some members were received, some were dismissed, and several candi-

dates for the ministry were licensed, and some pastoral relations were dissolved, and vacant churches supplied with pastors.

The Rev. WILLIAM ADAM was received from the Presbytery of Carlisle, and installed pastor of Sinking Creek and Spring Creek churches; and Rev. WILLIAM J. GIBSON was received from the Presbytery of Philadelphia, and installed pastor of the church of Williamsburg. There were some internal troubles in three of the churches of the Presbytery, which resulted in the resignation of their pastors. The Rev. MOSES FLOYD resigned the charge of Little Valley, which he served one-third of the time; and afterwards West Kishacoquillas congregation, which constituted the other part of his charge. The Rev. JOHN FLEMING resigned the charge of Middle Tuscarora congregation. Dissatisfaction had arisen in a portion of the congregation of Aughwick with the pastor, the Rev. GEORGE GRAY, and a petition presented to Presbytery for the dissolution of the pastoral relation, which the Presbytery refused to entertain because of its informality.

Mr. DAVID McCAY, a licentiate, was dismissed to put himself under the care of the Presbytery of Clarion. Mr. JOHN E. ALEXANDER, a candidate for the ministry under the care of Presbytery, was licensed to preach the gospel. Mr. THOMAS PORTER, a member of the church at Alexandria, was on application received under the care of Presbytery, as a candidate for the ministry. Rev. MATTHEW B. HOPE was, by his own request, dismissed to connect himself with the Presbytery of Philadelphia.

The General Assembly of this year adopted the following preamble and resolution, which we record in full, impressed with the excellent wisdom of it, had it been practically and fully carried out, viz:

"WHEREAS, It appears from the statistical reports from various parts of our church, and it is well known to this Assembly, that there are some Presbyteries which have more churches than ministers, and other Presbyteries which have unemployed ministers and licentiates under their care; therefore,

Resolved, That it be enjoined on such Presbyteries to report these facts, with the names and locality of their vacant churches and unemployed ministers, to the Executive Committee of the Board of Missions, who are hereby appointed and authorized to act as a committee of supplies for the whole church, by and with the concurrence of the Presbyteries."

The Rev. JOSHUA MOORE, stated clerk of Presbytery, was directed to report the vacancies, in accordance with the above resolution.

The committee which had been appointed at a previous meeting on the New Hymn Book, which was in process of preparation by a com-

mittee of the General Assembly, reported at this time, "that the New Book of Hymns be in general approved, but with many exceptions in phraseology, and some exceptions in sentiment." The stated clerk was directed to forward a copy of this report to the chairman of the committee on Psalmody. In a foot note in the book of minutes, the stated clerk says, "These were transmitted to the committee on Psalmody, but are not here inserted."

There are no means of ascertaining with any degree of certainty the state of religion within the bounds of the Presbytery in the last two years, as it was not the custom generally to record the narratives on the state of religion prepared by a committee every Spring and Fall. We can only judge by the statistical reports published in the minutes of the General Assembly of each year. If we thus judge, there were no unusual accessions made to any of the churches of the Presbytery during these years; there was no notable revival in any church, or portion of the churches. It is true, some churches had larger additions than others, but they had more materials on which to operate. Churches in large and growing towns, in which many are locating, will naturally show larger accessions, both by certificate and on examination or profession of their faith, than in country congregations, where the population is more permanent and unchangeable. But in all cases, during these years, the statistics show a healthy increase.

As a matter of history connected with the doings of the Presbytery of Huntingdon during the year 1843, the case of the Rev. ALEXANDER McKEEHAN ought not to be passed over, as showing the care and sympathy which the Presbytery manifested in the case of an afflicted brother. Mr. McKEEHAN had become insane. What provision had been made for his case heretofore is not known; whether he had been left entirely to the charge of his family, or some public arrangement for his maintenance and safe-keeping. The Church, as a Church, had not yet made any general provision for her aged and infirm ministers, or those otherwise afflicted. The Presbytery deemed it an imperative duty to look after the condition of Mr. McKEEHAN. Accordingly one of the members—Mr. WILLIAMSON—was appointed at the stated meeting in the Fall preceding, to inquire into the circumstances of Mr. McKEEHAN and his family, and at this Spring meeting he reported. The substance of the report is as follows:

"1. The recognition of the principle that it is the duty of the Church to provide for the comfortable support of her aged and distressed ministers,

and their widows and orphans, and that she is not justifiable in leaving them to the provisions of any other body; that Presbytery will endeavor to carry out this principle.

2. That collections be taken up in our churches to be applied to the use and relief of Mr. McKEEHAN and family.

3. That a committee be appointed to inquire into the expedience of removing the brother to the Insane Hospital at Philadelphia; or what other disposition of his person should be made; and to correspond with the Presbytery of Carlisle in reference to aiding in his support, from which Presbytery he came, and within whose bounds he was now residing.

4. That a committee be appointed to mature a plan for efficient operation touching the future attention to and support of any aged ministers and distressed, or their widows and orphans who may properly belong to this Presbytery."

The report was accepted and adopted, and the two committees recommended were appointed. The death of Mr. McKEEHAN, soon after this time, rendered it unnecessary for the committee in his case to act; and it is not known whether the committee appointed on the general subject ever reported.

The case of a member of the church who had married a woman who had been divorced from her former husband on the ground of desertion and ill-treatment, was referred to Presbytery for advice. It was committed to a committee, of which JOHN McKINNEY was chairman, which made the following judicious report:

"That, in the present case, sufficient testimony has not been before Presbytery, respecting the character of the woman previous to her divorce, and her efforts to sustain the conjugal relation, and other collateral circumstances which bear on the case, to enable us to decide the question whether the man should be continued a member of the Church, or be suspended. We therefore recommend that the case be referred back to the Session of the Church, to decide according to the best of their judgment on the subject."

By a communication received from MESSRS. JOHN PIPER and GEORGE LONG, elders of Yellow Creek congregation, complaint was made of irregularity of Mr. JOHN G. HOWELL, a licentiate of the Presbytery of New Brunswick, who was supplying said congregation, for marrying a couple contrary to the order of the Church. The whole matter of complaint was, that Mr. H., being only licentiate, had no authority from the Church to officiate on such an occasion.

This case was committed to MESSRS. WILLIAMSON, MOORE and E. BANKS, Esq., elder. The following is the record on the minutes of the Presbytery of the final disposal of this matter:

"The committee on the letters of Messrs. PIPER, LONG and HOWELL, reported. Their report was accepted, and amended and adopted, and is as follows, viz :

That as Mr. J. G. HOWELL, a licentiate under the care of New Brunswick Presbytery, officiated within our bounds at the solemnization of a marriage, contrary to the usages of the Presbyterian Church, and gave considerable dissatisfaction thereby to the people among whom he has been laboring, and has sent a very indiscreet letter to Presbytery, as an apology for his irregularity, and states that he should attend the meeting of another Presbytery, instead of coming up to this Presbytery ; therefore,

Resolved, That Presbytery cannot approve of said Mr. HOWELL preaching within the bounds of this Presbytery any longer, and that this minute be forwarded to New Brunswick Presbytery by the stated clerk, and that a copy of Mr. HOWELL's letter be also forwarded."

It is probable that the action of Presbytery in this case would have been somewhat different had Mr. HOWELL attended the meeting of Presbytery, or had his letter been of a different spirit and temper ; but it was rather defiant of the authority of Presbytery, and even insolent in its bearing. Had Mr. H. been in attendance on his own Presbytery, it would not have been a matter of offense to the Presbytery of Huntingdon, but this was not the case. Had circumstances connected with the marriage service been of another character, the whole case would, in all probability, have ended with an advice to Mr. H. to be more prudent in the future, and not run contrary to the usages of the Church and the prejudices of the people. At the next stated meeting Mr. HOWELL requested, by letter, that the censure of Presbytery for his irregularity be removed, which Presbytery refused to do, and he soon after left the bounds of Presbytery.

About this time the propriety of a division of the Synod was agitated. The committee appointed to examine the minutes, and report any item of business that might require the notice of Presbytery, called attention to this subject, when the following resolution was passed unanimously, viz :

"Resolved, That this Presbytery are opposed to any division of Synod, except such an one as would include this Presbytery in a Synod with Northumberland, Carlisle, and Donegal."

At the same meeting the following minute was adopted on the subject of temperance :

"The Presbytery of Huntingdon grateful to Almighty God for the progress of the temperance cause within their bounds, and duly impressed with the importance of the churches assuming a high standing on this subject, do hereby advise, counsel and beseech all persons in the communion of our

churches, to decline either to sign petitions for tavern licenses, or to present such petitions to courts.'"

The year 1843 was not a year of inactivity to the Presbytery, though there was not much business transacted out of the common routine. Some ministerial members were added to the roll of Presbytery, and some were dismissed to other Presbyteries, and some candidates for the ministry taken under care of Presbytery. The Rev. ANDREW JARDINE was received from the Presbytery of Philadelphia, and in due time installed pastor of Middle Tuscarora congregation; Rev. WILLIAM M. HALL was received from Washington Presbytery, and DANIEL L. HUGHES, a licentiate, from West Jersey Presbytery, was called to the pastoral charge of Little Valley congregation. Messrs. CALVIN McDONALD, WILLIAM B. BARTON and DAVID WILSON, were taken under care of Presbytery as candidates for the ministry. And Rev. JOHN FLEMING was dismissed to the Presbytery of Blairsville, and Mr. JOHN E. ALEXANDER to the Presbytery of New Lancaster, Ohio. The Rev. Messrs. G. GRAY and S. HILL were released from their pastoral charges; the former from Augwick congregation, the latter from Spruce Creek, and Mr. HILL obtained liberty to travel without the bounds of Presbytery.

The following resolution was adopted in reference to the progress of Popery in this country, viz:

"WHEREAS, The progress of Popery in our country gives just cause to fear for the permanency of our religious and political institutions; *And whereas*, also the spread of Popery in foreign lands, forms one of the chief obstacles to missionary success; therefore,

Resolved, That it is our duty as a Presbytery to enlighten our people in regard to the idolatrous and wicked doctrines and baleful influence of Popery."

The year 1843 may be termed the revival year of the Presbytery. The additions to the churches were more than double those of any previous year.

On the 9th of January, 1844, an adjourned meeting of the Presbytery was held at Little Valley, the principal object of which was to ordain and install Mr. D. L. HUGHES pastor of Little Valley Church. At this meeting a committee was appointed to organize a church at Philipsburg, Centre county.

Other items of business were attended to, but not of such general interest as to be worthy of permanent record.

The regular stated meeting of the Presbytery in April of this year was held in Lewistown. At this meeting Mr. FLOYD requested and

obtained the dissolution of his pastoral relation to West Kishacoquillas Church. The appearance of the venerable Rev. Dr. MATTHEW BROWN in the Presbytery on the second day of the sessions, was an event too interesting to the members of the Presbytery to be passed without particular notice. Dr. BROWN had been ordained by this Presbytery *forty-two* years before, for three years had been the pastor of one of its churches, Mifflintown and Lost Creek, his first pastoral charge—most of the then present members had been his students, graduates of Jefferson College. Only one of his cotemporary members of Presbytery was now living, the Rev. WILLIAM STUART of Penns Valley, but not present by reason of age and infirmity. Dr. BROWN's immediate successor in the pastoral charge of Mifflintown and Lost Creek, however was present, and still in active and efficient service in the same charge, the Rev. JOHN HUTCHESON. It may well be believed that his presence was esteemed an event of unusual interest to the Presbytery. And what must have been the feelings of the venerable man in revisiting the scenes of his youthful labors in the ministry, and not very far from the place of his birth? And while he surveyed the members of Presbytery, and not one present, and but one living of those who laid hands on him at his ordination, or had been his Presbyterial cotemporaries afterwards. Some of us who were comparatively young men could not then enter into his feelings as we might now if the scene were before us. It was the last time that some of us saw the venerable President of Jefferson College.

In accordance with a resolution of the General Assembly of 1844, the Presbytery took up the subject of Systematic Benevolence. A committee was appointed to consider the subject, and at this meeting made a report. The object aimed at was to organize the churches, so as to present the various objects of benevolence to every member of the Church at least once a year. In the language of the committee: "To call out and combine in the best manner the various talents of God's professing people, is the problem which has tasked the wisdom of our Church judicatories in past time, and that has as yet by no means met with a satisfactory solution." Nearly thirty years are past since this was written, and yet it is doubtful whether the problem has been solved. What mean the annual complaints of the various Boards of the Church of the number of churches non-contributing? The Presbytery of Huntingdon, from the very beginning of the controversy on the subject, had given a decided preference of Ecclesiastical over Voluntary Associations. Their commissioners to the General

Assembly had uniformly voted for ecclesiastical organization and supervision. The committee, in their report, urge this fact upon the churches, to stimulate their efforts in behalf of the Boards, as a matter of consistency. "Your committee presume it is needless to argue that it is not enough to manifest zeal *for the organization merely* of Ecclesiastical Boards. Calling them into being is but the beginning of the work of love and self-denial that devolves on those who profess to yield a well-principled preference to this mode of action. It requires no argument to prove that Presbyterianism will not commend and extend herself simply by having a full set of Boards; or that our Boards must have funds steadily furnished to render them efficient; and that these funds, being for the advancement of Presbyterianism, must be raised by Presbyterians. It much behoves the Presbytery to manifest more zeal and liberality to prove to the world her honesty of preference, and the excellence of the plan she has deliberately chosen."

Then follow a series of resolutions which it would occupy too much space to copy, and to no purpose. Similar resolutions may be found in vast numbers on the minutes of all the Presbyteries, and if funds would only pour in annually to the treasuries of the Boards as profusely as resolutions in their behalf are offered and adopted, they would long ago have been overflowing.

At this meeting of the Presbytery the Rev. JOSHUA MOORE resigned the position of stated clerk, and the Rev. WILLIAM J. GIBSON was appointed in his room.

An adjourned meeting of Presbytery was appointed to be held at Alexandria, in the early part of May following. The principal object of the meeting was the ordination of Mr. JOHN LLOYD, should the way be clear. Mr. LLOYD was just closing his theological studies at Princeton Seminary, and expected to be licensed to preach the gospel by the Presbytery of New York at its sessions in April. His nativity and residence were within the bounds of this Presbytery, and as he had devoted himself to the work of Foreign Missions in China, he requested ordination at the hands of Huntingdon Presbytery. He came with a letter of dismissal from the Presbytery of New York, and was licensed as expected. After the usual examinations and trials, he was ordained by the laying on of the hands of Presbytery, May 7, 1844. In which service the sermon was preached by Rev. JOSHUA MOORE, from Mark 16:15, and Rev. JAMES LINN presided and proposed

the constitutional questions, and gave the charge to the ordained minister and evangelist.

At the same meeting Mr. THOMAS C. PORTER, a student of theology under care of Presbytery, was licensed to preach the gospel as a candidate for the ministry.

In another part of this history notice was taken of the early efforts of this Presbytery to secure the better observance of the Sabbath along the lines of canals and railroads. An association was formed, having its head-quarters in Philadelphia, having this object in view, and Sabbath missionaries were employed along these lines of public improvement. Among these missionaries the Rev. JEREMIAH MILLER, who died lately in Philadelphia, was chief. The Rev. O. S. POWELL, an agent of the Sabbath Association, being present at this time with the Presbytery, was heard on the subject of the Sanctification of the Sabbath, and probably suggested the propriety of calling a convention at Harrisburg, (or one had already been called,) in reference to this subject, when the following resolution was passed by Presbytery:

“Resolved, That this Presbytery highly approve of the calling of a Convention to promote the observance of the Sabbath, to be convened at Harrisburg, on the 30th of this month, (May, 1844,) and that it be and hereby is recommended to all our churches to send delegates to said convention.”

Here was a convention of universal interest and importance, affecting the members of all churches, and all others of every class in the various communities. To attend it, and to give every help and encouragement to the object at which it aimed, was neither a loss of time nor a waste of means, as may be said of many of the conventions that are assembled in these later days.

A committee was appointed to consider and report on the subject of the traffic in, and use of intoxicating drinks. This committee reported at the stated meeting in the Fall held at Lick Run, Centre county, October 1, 1844. The report was published in the religious and secular papers at the time, but was not recorded in the minutes. But it fully sustained the highest ground the temperance reformation had taken up to that time, or probably has since taken.

Mr. WM. J. MURPHY, a licentiate of the Presbytery of Philadelphia, was received under the care of the Presbytery at this time, on the usual testimonials; and calls were presented for him from the congregations of Mount Pleasant, Fruit Hill and Philipsburg, and accepted. The Rev. DAVID STERRETT requested the dissolution of the pastoral

relation between him and the congregation of Shaver's Creek. A committee appointed by the congregation was heard, agreeing to the request; and also a remonstrance signed by several members of the church. Presbytery ordered another meeting of the congregation to be held; and appointed an adjourned meeting to be held at Lewistown on the 15th instant, (*i. e.* October 15.)

The Presbytery taking great interest in the circulation of the books of the Board of Publication, and some of the members supposing that cheaper editions might be published, and thus the circulation of the books greatly facilitated, a resolution to that effect was offered. This resolution was committed to Messrs. NOURSE, MOORE and HALL, to report thereon at the next, or adjourned meeting of Presbytery.

The adjourned meeting was held at the time appointed. The request of Mr. STERRETT for the dissolution of his pastoral relation, (the congregation being heard from in a regular manner,) Presbytery refused to grant. The committee on the Board of Publication reported; when both the original resolution and the report of the committee were set aside, to adopt a substitute offered by the Rev. JOSHUA MOORE, which is as follows:

"The religious and reading public generally are furnished at present with such an amount of publications at very cheap rates by private book establishments, as to awaken apprehensions for our book concern; it is deemed of great importance, if not of indispensable necessity, that by some efficient plan we may secure our proportion of public patronage, to supply a better quality of intelligent and religious literature. And as the intrinsic worth of our standard works is decidedly greater in the main than that of those referred to, we anxiously desire to see them greatly diffused. No way appears so likely to secure this end as to cheapen the rates of the works published by our Board, if deemed practicable and expedient by those who have the management. We respectfully recommend the reduction of their cost, provided thereby an increased sale of them may be secured; as in our judgment is likely to be done. We would also respectfully request the Board to publish standard works in cheap forms."

At this meeting the pastoral relation of the Rev. Mr. CARRELL to the congregations of McVeytown and Newton Hamilton was dissolved at his request and with consent of the congregations. And the Rev. WM. M. HALL was dismissed to the Presbytery of Carlisle, having received and accepted a call to the congregation of Bedford, within the bounds of the Presbytery of Carlisle.

CHAPTER VIII.

FROM 1845 TO 1858.

Death of Rev. John Hutcheson and Rev. F. G. Betts—Changes among the Churches—Mr. John G. Howell Again—Obituary Book—Rev. Messrs. Allison and White Received—Mr. S. N. Howell Ordained—Judicial Business—Rev. James Y. McGinnis and Rev. John White Called—Rev. William Adam Released from Spring Creek and Sinking Creek—Rev. Dr. William Chester—Presbytery Opened by Rev. John Bernheim, a Converted Jew—Rev. R. Hamill Called, Ordained and Installed—Rev. Samuel H. McDonald—Case of Reference—Case of Rev. B. H. Campbell—Rev. H. R. Wilson, Jr., an Agent—Rev. G. W. Thompson Received, Called and Installed—Psalmody—Death of Rev. William Stuart—Pastoral Relation of Mr. Sterrett Dissolved—Overture on Demission of the Ministry—Rev. D. L. Hughes Transferred—Deaths of Rev. John Lloyd and Rev. B. H. Campbell—Rev. Messrs. Merwin, Curran and Ward Added to the Roll—Rev. R. Hamill Appointed Stated Clerk—Cheap Religious Paper—Rev. George Elliott—Rev. P. Hassinger—Posture in Public Prayer—Order on Relief Fund—Rev. Joseph Smith, D. D.—Rev. S. Lawrence—Rev. William M. Hall—S. P. Barton—Rev. Samuel Miller, D. D.—Railroad Traveling on the Sabbath—National Presbyterian Church—Deaths of Rev. Messrs. Hall and McGinnis—Colonization—Altoona—Origin of the Presbyterian Banner—Dr. D. X. Junkin Called to Hollidaysburg—Boards of Foreign and Domestic Missions—Temperance Action—Rev. O. O. McClean Called and Settled at Huntingdon—Settlement of Boundary Lines—Rev. R. Curran's Pastoral Relation Dissolved—Report by Dr. Linn on Education for the Ministry—Action in Reference to a Division of the Synod—Rev. A. B. Clark Called to Altoona—Parsonages—Death's Doings—Systematic Benevolence—Itinerant Missionary—Rev. John Elliott First Itinerant Missionary—Rev. David D. Clark—Mr. J. H. Mathers—Church at Tyrone—Rev. John Moore Called—Rev. Samuel Lawrence Resigns his Charge—Pastoral Resignations—Rev. John M. Galloway Called—Rev. Joseph Mahon—Rev. D. L. Hughes' Pastoral Relation Dissolved—Rev. N. Shotwell—Rev. M. S. Culbertson, a Foreign Missionary—Committee on Relief Fund—The Oath—Temperance Resolution.

THE year 1845 begins with a record of the death of two of the members of Presbytery, the Rev. JOHN HUTCHESON of Mifflintown, and the Rev. FREDERICK G. BETTS of Clearfield. The former had been pastor of Mifflintown and Lost Creek congregations for forty years, the latter of Clearfield town and Pike (Curwinsville), only a little over three years. Mr. H. had been long considered a father in the Presbytery. Mr. BETTS was one of the youngest of its members, but of great promise of future usefulness.

During this year, especially the first half of it, many changes occurred in regard to the churches and their pastors, and additions of ministers to the Presbytery, with the loss of some by removal, as well as by death. The principal business of the Presbytery during this

period, consisted in dissolving pastoral relations, constituting others, and licensing candidates.

The pastoral relation of Rev. McK. WILLIAMSON to the congregation of Lower Tuscarora, was dissolved on the 8th of April. Mr. SAMUEL N. HOWELL, a licentiate of the Presbytery of New York, was called to Clearfield town and Pike congregations; the Rev. JOHN WHITE of the Presbytery of Northumberland, to Yellow Creek and Martinsburg; the Rev. GEORGE D. PORTER to Millerstown, and Rev. WILLIAM J. GIBSON to Sinking Valley for half his time. Heretofore Mr. G. had been supplying Martinsburg, in connection with Williamsburg, his pastoral charge. The Rev. MATTHEW ALLISON was called to Mifflintown and Lost Creek. Mr. ALLISON was a member of the 2d Presbytery of New York. The Rev. PETER HASSINGER was called to Newton Hamilton and McVeytown.

At this meeting a second application was made by Mr. JOHN G. HOWELL, whose case was before stated, to have the action of Presbytery repealed, prohibiting him from preaching within the bounds of the Presbytery. At his earnest request, having made suitable acknowledgments in regard to the matter which gave offence to the Presbytery, the prohibition was repealed, and the stated clerk directed to inform him accordingly. The following resolution was offered by Rev. Dr. LINN, in view of this case, and adopted, viz :

“As our Book of Discipline and Form of Government designs that marriage shall be solemnized by ministers; therefore,

Resolved, That we disapprove of licentiates solemnizing marriages, as they thereby assume a power not given to them by Presbytery.”

The name of the Frankstown congregation was, at this time, by request, changed to Hollidaysburg. It was ordered that an Obituary Book be kept by Presbytery, in which the decease of members shall be recorded, with brief sketches of their lives, as prepared by appropriate committees.

An adjourned meeting of Presbytery was held at Alexandria, on the last Tuesday of June following the stated Spring meeting. At this meeting the Rev. Messrs. ALLISON and WHITE were received on the customary testimonials from their respective Presbyteries, as members of this Presbytery.

As most of the parties interested in judicial cases which occurred at this time are either dead or removed, and as no principle was settled by them which might be set forth as example worthy of imitation, it would answer no good purpose to make further reference to

them. In all of them there was much of human passions, and "the wrath of man which worketh not the righteousness of God." But there was business of another character. It was very agreeable to receive into the Presbytery such ministers as the Rev. JAMES Y. MCGINNIS and the Rev. JOHN WHITE, the former being called to the church of Augwick, and the latter to the church of Spruce Creek for half his time.

The Rev. WILLIAM ADAM, on account of failing health was, at his own request and with consent of the congregations, released from his pastoral relations to Spring Creek and Sinking Creek congregations, at this meeting. By request of the congregation of Millerstown, the Presbytery consented that it should be attached to the Presbytery of Carlisle. It was not the least agreeable circumstance connected with this meeting to have the presence of the Rev. Dr. WILLIAM CHESTER, the worthy representative of the Board of Education, and to hear from him of its objects and necessities. Presbytery adopted unanimously a resolution urging ministers, elders and people, to give immediate attention to the pressing wants of the Board.

The stated meeting of the Presbytery in the Spring of 1846 was held in the Presbyterian Church in Sinking Valley, and was opened with a sermon by the Rev. JOHN BERNHEIM, a converted Jew, from Hosea 6: 11.

The Rev. B. H. CAMPBELL was received as in good standing by certificate of dismission from the Presbytery of Salem. Calls were presented from Spring Creek and Sinking Creek churches for Mr. ROBERT HAMILL, a licentiate of the Presbytery of New York. Mr. H. being present, but not having received his letter of dismission, the calls were retained by the Presbytery; and at the adjourned meeting held in May following, put into his hands, accepted by him, and at the same meeting he was ordained and installed pastor of Spring Creek, and a committee appointed to install him over Sinking Creek on the 2d Tuesday of June.

The Rev. SAMUEL H. McDONALD was received on certificate from the Presbytery of Carlisle. A call which had been presented for him at the stated meeting of the Presbytery from West Kishacoquillas, was put into his hands, and being accepted, Messrs. HUGHES, PEBBLES and HASSINGER were appointed a committee to install him at a convenient time.

Mr. DAVID WILSON, a candidate under the care of the Presbytery, with a view to the ministry, requested that his name may be with-

drawn for the present from the list of candidates. His request was granted.

A case of reference from the session of the church of Martinsburg was presented, respecting the marriage of a member of that church with his deceased wife's sister, and the consideration of it was postponed.

Messrs. A. T. McALEVY and JOHN A. CAMPBELL were, after examination, received as candidates for the Gospel ministry, and recommended to the Board of Education for aid in the pursuit of their studies.

A *pro re nata* meeting of Presbytery was held in Lewistown, September 8, for the purpose of investigating charges by common fame against the Rev. B. H. Campbell. The main charge was of intoxication. The Presbytery found that there were sufficient grounds for investigation; and as the witnesses were chiefly residents in and about Lewistown, and the next stated meeting of Presbytery was to be held at a distance from that place, appointed a committee of seven to take testimony, giving Mr. CAMPBELL notice of the time and place of their meeting, and to report to the meeting to be held at Clearfield in October. Mr. C. was cited to appear and answer; and the clerk was ordered to cite any witnesses he might desire to appear and testify on his behalf before the committee.

Mr. S. N. HOWELL, a licentiate of the Presbytery of New York, was taken under the care of Presbytery; Mr. JAMES SMITH, a member of the congregation of Hollidaysburg, was taken under the care of Presbytery as a candidate for the ministry; and Mr. JOHN W. HAZLETT was licensed to preach the Gospel. Mr. S. N. HOWELL having accepted the calls from Clearfield and Pike, was ordained, and arrangements made for his installation as pastor of those churches; and the Rev. Messrs. ALLISON and HASSINGER having also accepted the respective calls presented for their pastoral services, committees were appointed for their installation. The Rev. Mr. WHITE held the calls from Yellow Creek and Martinsburg under advisement, and afterwards declined them.

The regular Fall meeting of the Presbytery was held at West Kishacoquillas, October 7, 8 and 9. At this meeting a considerable amount of business was transacted; but most of it pertaining to matters that were not of a very agreeable character. There were no less than four judicial cases which came before Presbytery by reference or complaint. Two from the Session of Hollidaysburg church, one from Pike or Cur-

wensville, and one from West Kishacoquillas. The two from Hollidaysburg were parts of the same transaction, growing out of the same causes; the other two originating in personal differences between members of the church.

The stated meeting of the Presbytery in the Fall, at Clearfield, was opened with a sermon by Mr. JAMES SMITH, a candidate for licensure; the popular sermon appointed him at a previous meeting. Mr. CAMPBELL, who was under charges, and whose case had been commenced at the special meeting of Presbytery held in September at Lewistown, not being present, sent a request by Rev. JOSHUA MOORE for a dissolution of the pastoral relation subsisting between him and the congregation of Lower Tuscarora. It appearing that the congregation had notice, and concurred in the request, it was granted. Also, by letter, Mr. CAMPBELL requested that Mr. MOORE might be appointed to conduct the trial in his behalf, in case it should be issued at this time. The Presbytery, believing that he expected and wished his case to be issued at this time, resolved to proceed, and Mr. MOORE was appointed, as requested, to act in his behalf.

Mr. MOORE, the representative of Mr. CAMPBELL, being asked if the accused plead guilty or not guilty? and gave as answer the following, viz: "The case being taken up on general rumor, it devolves on the Presbytery to prove it." On being further asked whether he was prepared to proceed in the case? Answered, "Not prepared."

The Presbytery then appointed an adjourned meeting to be held at Lewistown on the 10th of November, and ordered a second citation to be issued to Mr. C. to appear and answer to the charges; with notice that in case of his non-appearance Presbytery would proceed against him as directed in the Book of Discipline.

At this time (October 8, 1846) Mr. JAMES SMITH, a candidate under the care of Presbytery, having passed through all his trials to the satisfaction of Presbytery, was licensed to preach the Gospel, and Rev. McK. WILLIAMSON was dismissed to the Presbytery of Iowa.

The adjourned meeting was held at Lewistown at the time appointed. The principal business was to issue the case of Mr. CAMPBELL. He was again absent, but by letter to Mr. MOORE gave reasons for his absence, which were accepted by the Presbytery. In said letter he acknowledged the truth of the allegations against him—that he drank ale, and afterwards some brandy to correct the sickness arising from the use of the ale, and he was overcome.

The Presbytery then adopted the following resolution:

"*Resolved*, That the letter of Mr. CAMPBELL be considered as an admission on his part, of the truth of the charge, and an acknowledgment that he was intoxicated in Lewistown on the 14th of last August."

A committee of five, three ministers and two elders, were appointed to prepare a minute expressive of the mind of Presbytery in this case, which brought in the following minute, which, after considerable discussion, was adopted, viz :

"WHEREAS, The Rev. B. H. CAMPBELL has acknowledged the fact of his being intoxicated, and has expressed his regret and deep sorrow for his offence, which from all that Presbytery can learn, was not a repetition of an old offense, nor has been repeated since ; Presbytery sympathizing with Mr. C. in his bodily infirmity, and personal trials, would not harshly censure him, nor confound his case with that of a common transgressor. Aware, however, that the cause of our Divine Redeemer is greatly interested in the faithful administration of discipline, which cannot allow us to exculpate even "a brother who has been overtaken with a fault," while we are far from being willing to justify unmerited public censure, we still feel constrained for the honor of our Master, and the peace and purity of the church, to pass the following judgment in this case, viz: That the Rev. B. H. CAMPBELL be and hereby is censured as guilty of a serious misdemeanor ; that Mr. C. be informed by the Moderator of the Presbytery of this sentence, and that he shall notify Presbytery of his acquiescence in it. Presbytery would also affectionately advise Mr. CAMPBELL, and *admonish him* totally to abstain from every portion of drinks which may intoxicate, lest having been once overcome he may again be seduced, and in all cases to use nothing even as a medicine (though recommended by members of the medical faculty) which may have a tendency to unhinge the mind, or prevent him from exercising that self-possession which is demanded of every minister of Jesus Christ."

Mr. JOHN C. BARR was received under the care of Presbytery, who was pursuing his studies at Tuscarora Academy with a view to the ministry, and recommended for aid to the Board of Education. The Synod having recommended that missionary meetings be held during the winter in the Presbyteries, and that the services of Rev. HENRY R. WILSON, Jr., be procured at these meetings as far as practicable ; the Rev. Mr. MOORE was appointed to correspond with Mr. WILSON and invite him to our bounds. Mr. WILSON was then an agent of the Board of Missions.

The stated meeting of the Presbytery in April, 1847, was held at the East Kishacoquillas Church. Not much business out of ordinary routine of Presbyterianial business demanded the attention of Presbytery. Some changes only are to be recorded in regard to pastors,

churches, and licentiates. The Rev. GEORGE W. THOMPSON was received from the Presbytery of Northumberland, and a call was presented for him from Lower Tuscarora congregation, put into his hands and accepted by him. The Rev. MESSRS. JARDINE and ALLISON were appointed to install him at a time to be agreed on among themselves.

The pastoral relation between Rev. JOHN WHITE and the congregation of Spruce Creek, was dissolved at his request. Upon which, the elder from that congregation requested that a committee might be appointed to visit that congregation, with a view of reconciling the difficulties in reference to church Psalmody. The request was granted, and MESSRS. LINN and GIBSON, ministers, and JOHN KERR, elder, were designated that committee. Mr. GEORGE BOAL was afterwards substituted for Mr. KERR. In that church for some years there had been two parties in reference to Psalmody, and for some time nearly equally divided. The one party was for the *exclusive* use of ROUSE's version of the Psalms in church services, and the other for the use of WATTS' version of the Psalms, with hymns. We have no recollection of the particular proceedings of this committee at their meeting with the congregation, to effect a compromise between the parties, but we know that the end designed was not effected, for the same difficulties continued to exist till the congregation was divided, a few years afterwards into the 1st and 2d congregations of Spruce Creek. As has always been the result in similar cases, the congregation using Psalms and Hymns continued to increase, and the other to be gradually diminished by deaths and removals, till it became extinct. We suppose that the compromise proposed by the committee was to divide the time on the Sabbath between the use of ROUSE's version and the Hymns. This proposition was rejected by the old side, no doubt from principle in the first place, and as among them were some very foreseeing men, they knew that if they permitted the Hymns to be sung in the church at all, it would soon be as between ROUSE and the Hymns, like the house of DAVID and the house of SAUL.

Mr. JOHN W. HAZLETT, a licentiate, was dismissed to put himself under the care of the Presbytery of Beaver. And Mr. JAMES SMITH, also a licentiate of this Presbytery, was dismissed to place himself under the care of the Presbytery of Clarion.

At a special or *pro re nata* meeting of the Presbytery held at Bellefonte, July 7th, Rev. S. N. HOWELL was released from his pastoral relation to the churches of Clearfield and Pike. The meeting of the Presbytery of Huntingdon, in October of this year, has on record but

few things that are of sufficient general interest to record here. The chief business at this session of the Presbytery was of a local character, with the exception of a few items. The most important items of business were presented in the report of the committee appointed on the minutes of the preceding General Assembly. A committee, as suggested by the Assembly, was appointed to have pastoral supervision of the candidates for the gospel ministry under the care of Presbytery; to report annually to the Presbytery. An item in the committee's report, respecting the demission of the ministerial office, was postponed till the next stated meeting. A committee of three was appointed on the subject of Parochial Schools, namely, Messrs. MOORE, WOODS and HUGHES.

The following minute was adopted in reference to the interests of the Board of Education:

"WHEREAS, The Board of Education are unable to send an agent to visit the churches of this Presbytery the coming winter; *And whereas*, Mr. STERRETT agrees to visit as a voluntary agent such of the churches as by their pastors shall express such a desire; therefore,

Resolved, That this Presbytery cordially approve of the kind expression of Mr. STERRETT, and recommend to the churches the plan suggested."

The church of Spruce Creek continued to be divided and agitated on the subject of Psalmody. The majority of the Session were in favor of the exclusive use of the old Psalms in the public worship; and the majority of the private members of the church in favor of the use of Psalms and Hymns. Mr. ADAM RANKIN complained to Presbytery against two resolutions passed by the majority of the Session on this subject. When the case came before Presbytery, the complaint of Mr. RANKIN was sustained; after which a committee was appointed to confer with the parties, and draft a minute expressive of the sense of the Presbytery in reference to the whole case. This committee reported the next day, as follows:

"Your committee have had a free conversation with the representatives of parties in the congregation of Spruce Creek, and with a number of members of both sides of the question of Psalmody, and would recommend the adoption of the following resolutions:

1st. *Resolved*, That in sustaining the complaint of Mr. RANKIN, Presbytery would cast no blame on the Session.

2d. *Resolved*, That it is expedient to divide the congregation.

3d. *Resolved*, That the majority at the late vote on the question of Psalmody are the congregation of Spruce Creek; and that they be directed to meet on the 4th Saturday of October, and elect additional elders, if such

addition shall be deemed necessary; and that Mr. D. McKINNEY be appointed to meet with them, and moderate the meeting, and ordain the new elders.

4th. *Resolved*, That the new congregation shall be known as the 2d congregation of Spruce Creek, and that Mr. MOORE be appointed to meet with them on the first Saturday in November, and attend to all duties needful to the future organization."

The Rev. JOHN FLEMING was received from the Presbytery of Blairsville, to which Presbytery he had been dismissed with the usual testimonials from this Presbytery, and therefore, on motion, the usual examination on receiving new members was omitted.

1848, APRIL MEETING.

The stated Spring meeting of the Presbytery was held at Mifflintown the second Tuesday of April. The first matter of record was the death of the Rev. WILLIAM STUART on the morning of the 30th of March preceeding, in the 89th year of his age. He had long been the oldest member of Presbytery. The history of the Presbytery during this year consists principally in the dissolution of pastoral relations, forming new ones, the reception of candidates, and records of death among the members. The pastoral relation of Rev. D. STERRETT to the congregation of Shaver's Creek was dissolved after a continuance of fourteen years with great success and acceptance. Messrs. JOSEPH P. MOORE and SAMUEL J. MILLIKEN were taken under care of the Presbytery as candidates for the ministry. The Rev. J. McKINNEY gave notice of his desire to resign pastoral charge of the congregation of Alexandria. Spruce Creek 1st and Pine Grove congregations presented calls for the pastoral services of Rev. DANIEL L. HUGHES of Little Valley. The General Assembly of 1847 sent down an overture to the Presbyteries, proposing to add a section to the 15th Chapter of the Form of Government, providing for the voluntary demission of the ministerial office. The matter being deferred at a previous meeting till this time, was taken under consideration, and the question being, Shall such a section be added? was answered in the negative.

An adjourned meeting of the Presbytery was held at Spruce Creek church on the 13th of June following. At that meeting the pastoral relation of the Rev. D. L. HUGHES to Little Valley congregation was dissolved, and he permitted to accept the calls from Spruce Creek and Pine Grove congregations, over which he was installed.

The application of Rev. J. McKINNEY for permission to resign the charge of Alexandria was granted, the congregation having made

known their acquiescence in the case. Mr. JAMES H. ORBISON, a member of the church of Huntingdon, was received under the care of the Presbytery as a candidate for the gospel ministry.

At the stated Fall meeting of this year, held at Waynesburg, Mifflin county, Mr. THOMAS C. PORTER, a licentiate of this Presbytery, requested and obtained a dismissal, to put himself under the care of the German Reformed Classis of Lebanon. The Rev. JOHN MCKINNEY was dismissed to the Presbytery of Maumee; and Rev. JAMES SMITH, who had been dismissed to the Presbytery of Clarion the year before, returned to Presbytery with suitable testimonials from the former Presbytery. The Rev. ALEXANDER BOYD was received from the Presbytery of Erie, and calls were put into his hands from Fruit Hill and Mt. Pleasant congregations, which were accepted by him, and over which he was installed by committees of Presbytery.

Mr. RICHARD MORROW, a member of the congregation of Upper Tuscarora, was taken under care of Presbytery as a candidate for the Gospel Ministry.

At the first stated meeting of Presbytery in April, 1849, it was the mournful duty of the Presbytery to record the deaths of Rev. Messrs. JOHN LOYD and B. H. CAMPBELL. The former, a missionary to China, died December 6, 1848, and the latter December 31, same year. Suitable notice of these brethren was taken by the Presbytery, which will be found in sketches of their lives hereafter to be given.

The Rev. Messrs. MILES F. MERWIN was received from the Presbytery of Erie, RICHARD CURRAN from the Presbytery of West Jersey, and ISRAEL W. WARD from the Presbytery of New Lisbon.

Mr. GIBSON resigned as stated clerk of the Presbytery, and Rev. ROBERT HAMILL was appointed in his place.

Mr. CURRAN was called to Shaver's Creek, Mr. Ward to Spruce Creek 2d, and Mr. JAMES SMITH to Little Valley; and Mr. GEORGE ELLIOTT, a licentiate of the Presbytery of New Lisbon, was called to Alexandria.

The Rev. JOSHUA MOORE was appointed to prepare an obituary notice of Rev. B. H. CAMPBELL; and Dr. D. MCKINNEY of Rev. JOHN LOYD, to be inserted in the Memoranda Book of Presbytery. At this time the first movement was made to have a cheap religious paper, by memorializing the General Assembly on the subject.

Mr. JOSEPH L. LOWER was taken under the care of Presbytery as a candidate for the ministry. It was resolved to hold an adjourned meeting of the Presbytery at Alexandria on the 4th Tuesday of June.

At this meeting Mr. GEORGE ELLIOTT, a licentiate of the Presbytery of New Lisbon, who had been called to Alexandria, was received, ordained and installed.

The Rev. P. HASSINGER resigned at this meeting his pastoral charges of Waynesburg and Newton Hamilton. And Mr. NOURSE gave notice of his desire to resign the charge of Perryville congregation. Mr. MERWIN was called to Clearfield for half his time, and arrangements made for his installation. Mr. SAMUEL T. WILSON, a member of the congregation of Hollidaysburg, was taken under the care of Presbytery, as a candidate for the ministry.

Mr. NOURSE's pastoral relation to the church of Perryville, was dissolved October 2d, he having given previous notice to the Presbytery of his design, and the congregation acquiescing in his desire.

Mr. STERRETT received a call to the united congregations of Waynesburg and Newton Hamilton, which he accepted, and committees were appointed to install him on the 3d Friday of January next, which was attended to at the time appointed, at Newton Hamilton; and at Waynesburg on the 4th Friday of same month.

The Rev. GEORGE GRAY, by letter, asked leave to resign the charge of Upper Tuscarora congregation on account of ill health, and the congregation was cited to answer.

Mr. SILAS HAZLETT, a member of the church of Canonsburg, on application, was received under the care of Presbytery, after the usual examination, as a candidate for the ministry.

The committee previously appointed on the minutes of the General Assembly reported, directing the attention of the Presbytery to several items of important business, viz: The subject of Church Music; and in regard to the *posture* of the congregation in public prayer. The following resolution passed by the General Assembly of 1849, will be found on the 255 page of their minutes :

"Therefore, this General Assembly *Resolve*, that the practice in question (sitting in prayer) be considered grievously improper, whenever the infirmities of the worshipper do not render it necessary, and that ministers be required to reprove it, with earnest and persevering admonition."

This action of the General Assembly was in answer to an overture from the Presbytery of Philadelphia, asking the Assembly to adopt measures for arresting or abating the growing evil of *sitting* in public prayer.

The committee of the Presbytery were specially directed to report on the action of the General Assembly in regard to a fund for the

support of aged and infirm ministers, and the widows and orphans of deceased ministers. On this subject the Presbytery passed the following resolution :

“That it be enjoined on each of our congregations to make a collection annually, according to the resolution of the Assembly, p. 267 of the Minutes.”

A treasurer was specially appointed for this fund by the Presbytery, to whom all contributions were to be sent, and Dr. McKINNEY was appointed the treasurer. The celebrated Rev. WILLIAM L. McCALLA was present, as a corresponding member, at this meeting of the Presbytery. At this time he was the stated supply of the church of Bedford. A man of some eccentricities, but uncommon genius, power, and piety. Those who knew him best, loved and admired him most. A noble champion for the truth.

The April meeting of the Presbytery of 1850 was held at Hollidaysburg. The Rev. LOUIS W. WILLIAMS was received from the Presbytery of Erie. The Rev. JOSEPH SMITH, D. D., of the Presbytery of Baltimore, was present as an agent of the Board of Missions, and at an appointed time addressed the Presbytery on the subject, and as he proposed personally to visit the churches in reference to his object, a committee was raised to designate a plan of visitation among the churches. The Rev. Dr. SMITH died only two or three years ago at Greensburg, Westmoreland county, Pa., the place of his last pastoral charge. He wrote several histories of portions of the Presbyterian Church—particularly of “Old Redstone.” He was an eloquent preacher, a man of sterling worth and of much popularity. He was a son of one of the first Presbyterian ministers who settled west of the Allegheny mountains. Just at this time there were several ministers in the Presbytery without charges, but who were travelling without the bounds of Presbytery in view of settlements. Notice is taken in the minutes of letters received from each of these brethren, giving an account of themselves and their labors. This fact is noted with a design to show how careful these brethren were to observe Presbyterial order in recognizing their subjection to their brethren in the Lord, and as an example to those who may come after. These brethren were Rev. Messrs. NOURSE, WHITE and HASSINGER. Mr. WHITE was at the same time dismissed, at his request, to the Presbytery of Baltimore, within the bounds of which he expected to be settled.

Rev. WILLIAM ADAM, a minister of the Presbytery, and who through bodily infirmity was unable to perform pastoral duties, and was known

to be permanently settled as a bookseller within the bounds of the Presbytery of Baltimore, was advised to take a dismission and connect himself with said Presbytery, according to order of the General Assembly that ministers should connect themselves to the Presbyteries within the bounds of which they permanently resided.

MR. SILAS HAZLETT requested Presbytery to assign him pieces of trial, and then dismiss him to the care of the Presbytery of Beaver as a candidate for the gospel ministry. Which requests were granted.

The Rev. JOHN PEEBLES, pastor of the church of Huntingdon, requested that his pastoral relation should be dissolved. The representative of the church in Presbytery having stated that the congregation were duly notified of Mr. PEEBLES' purpose, and consented to his request; the pastoral relation was dissolved.

A call was at the this time presented to Presbytery from the congregation of Perryville, Mifflin county, for the pastoral services of the Rev. SAMUEL LAWRENCE, of the Presbytery of West Jersey, which being found in order, was retained in the hands of Presbytery till Mr. L. should obtain his dismission from said Presbytery, to connect himself with this Presbytery.

The Rev. WM. M. HALL forwarded to the Presbytery a certificate of his standing and dismission from the Presbytery of Carlisle, accompanied with a letter, which he requested might be spread upon the minutes. After some consideration on the part of the Presbytery, the Rev. JAMES S. WOODS and Dr. SAMUEL McCLAY were appointed a committee to draft a minute on the application of Mr. HALL. The committee in due time made the following report, which was accepted and adopted, viz:

"The Rev. Mr. HALL being unable, from a recent injury, to be personally present with us, and having applied by letter to be received into this Presbytery, and having forwarded to this body the certificate of his dismission from the Presbytery of Carlisle; therefore,

Resolved, 1st. That the Rev. W. M. HALL be received as a member of this Presbytery without the usual examination, he having formerly been a member of this body, and that his letter, together with the notice accompanying it, be spread upon our minutes.

Resolved, 2d. That Presbytery tender to brother H. their deepest and cordial sympathy in the afflictive dispensations of divine providence which have obliged him to retire from the active duties of the ministry; and they entirely approve of his course in pursuing that path of usefulness to which he has been directed in the providence of God, and their sincere desire for

his speedy restoration to that state of health and vigor to which he has so long been a stranger."

At the meeting of the Presbytery in April, 1845, a young man, S. R. BARTON, was taken under the care of the Presbytery, and recommended for aid to the Board of Education. In October, 1845, the treasurer of Presbytery was directed to pay \$18.75 from the moneys in his hands for the Board of Education. At the meeting of the Presbytery in April, 1850, the following record was made: "Mr. BARTON, a candidate under our care, having intimated it as his wish, his name was withdrawn from the list of beneficiaries held by the committee of pastoral supervision." If henceforth Mr. B. intended to depend upon his own means for the finishing his preparation for the ministry, his example is commended to the imitation of others in like circumstances, that is, who can fall back on their private resources.

The following resolutions were adopted in reference to the death of the Rev. SAMUEL MILLER, D. D., late Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton:

"WHEREAS, it has pleased Divine Providence to remove from his post of eminent usefulness the Rev. SAMUEL MILLER, D. D., we, in common with the Presbyterian Church at large, experience a great, perhaps an irreparable loss; and in this event we deem it proper to take the opportunity to express our sincere and deep regard for the memory of that venerable servant of God and of the Church of Christ, who for so many years occupied the eminent station of a teacher in our oldest school of the prophets.

It was the privilege of the most of us to sit for years at the feet of this distinguished father in the Church, and from him to receive our first lessons in Church History, and Church Government, and his counsels, discourses and care. His example and influence, and eminent usefulness, embalm his name in our hearts."

An adjourned meeting of the Presbytery was held at Huntingdon on the 2d Tuesday of June following the stated Spring meeting in April. The principal object of the meeting was to license and ordain, as an Evangelist, Mr. JAMES H. ORBISON, if the way should be clear, in view of his going as a missionary to a foreign field. Mr. ORBISON was accordingly licensed and ordained, having passed through all parts of trial to the satisfaction of Presbytery. In those services the Rev. DANIEL L. HUGHES preached the sermon; Rev. JAMES LINN, D. D., presided, proposed the constitutional questions, and made the ordaining prayer; and Dr. McKINNEY gave the charge to the newly ordained Evangelist.

The following question was submitted to Presbytery for their decision, viz: "Can a church member, consistently with his or her profession, travel in the cars of the Pennsylvania Railroad (or any railroad), to and from the house of God on the Sabbath day?" After some discussion Messrs. GIBSON, THOMPSON, ministers, and Mr. JOHN PORTER, elder, were appointed a committee to draft an answer to the question; and they were required to report the following morning.

The committee reported the next morning, and their report was accepted and adopted, and is as follows:

"No member of the Church can consistently travel on the Pennsylvania Railroad on the Sabbath day for any purposes but those of *necessity and mercy*. He protests against the ordinary use of the road as a desecration of the day, and he cannot employ it even as a means of conveyance to and from the house of God without nullifying his testimony, and giving countenance to the whole system of Sabbath desecration, as determined upon by a majority of its stockholders. The fact that it is a great convenience, and that otherwise a church member would be put to much inconvenience in going to and returning from the place of public worship, is no sufficient justification, unless the commandments of God are only to be observed when it suits our convenience, and we are under no obligation to practice self-denial in keeping God's commandments. The goodness of the object aimed at will not justify the means employed to arrive at it. This is a *popish* doctrine long since exploded among protestants. The end does not justify the means. Neither will the plea of its being otherwise impracticable for a Church member to get to the place of public worship be a sufficient justification. If the performance of a duty becomes a natural impossibility, without being guilty of a moral evil, then it is no longer a duty, and God will accept the will for the deed. It is recommended to the pastors of churches, especially those along the line of the railroad, to warn their church members against the temptation to violate the Sabbath day, by travelling on the road on that day, for any distances or purposes, but those already excepted."

It was ordered that this report should be published in *The Presbyterian* and *Presbyterian Advocate*.

The latter half of the Ecclesiastical year of 1850 affords little matter for record beyond the ordinary and usual Presbyterian business. Some names were added to the roll of Presbytery, and some members were dismissed. The Rev. LOWMAN P. HAWES was received from the Presbytery of Ohio, and installed pastor of the church at Huntingdon. The church of Pike, Clearfield county, requested and obtained leave to change its name to Curwinsville. The Rev. JAMES H. ORBISON, by request, was dismissed to one of the Presbyteries in Northern

India. Mr. ISAAC STINE, a member of the church of Little Augwick, was received under the care of Presbytery as a candidate for the ministry, and recommended to the Board of Education for aid in pursuing his studies. The case of a portion of the Session of a church shutting the door of the church against their stated supply, was reported to Presbytery, of which act the Presbytery highly disapproved, and expressed their disapprobation in a formal resolution.

An adjourned meeting was held during the sessions of the Synod at Carlisle, October the 21st. At this meeting the Rev. PETER HASSINGER was dismissed to the Presbytery of Redstone, and the Rev. JAMES J. HAMILTON received from the Presbytery of Northumberland, and a call which had been at a previous meeting presented for him from the congregation of Curwinsville, put into his hands, accepted by him, and arrangements made for his installation. So closes the history of the Presbytery for the year 1850.

The stated Spring meeting of the Presbytery of the year 1851 was held at Bellefonte. There were some changes made as to the members of the Presbytery at this time. The Rev. JOHN FLEMING was dismissed to the Presbytery of Peoria, and the Rev. WILLIAM ADAM to the Presbytery of Baltimore.

Mr. THOMAS WARD, a licentiate of the Presbytery of New Lisbon, having been permitted to labor within the bounds of Presbytery, in view of much unoccupied missionary ground within our limits. Presbytery resolved to petition the Board of Missions to appoint him a missionary and COLPORTEUR to labor for six months under the direction of Presbytery, and appropriate towards his support \$75 for said period. And in case of his declining this service, then that the Board appoint some suitable person for the field. About this time was much agitated the building of a National Presbyterian Church at the City of Washington. The Presbytery favored the project, and recommended the object to the liberality of the congregations.

An adjourned meeting of the Presbytery was held at Lewistown, on the 4th Tuesday of June following the stated meeting, when Mr. J. PATTERSON DEVOR was taken under the care of Presbytery as a candidate for the ministry, and recommended to the Board of Education for aid. The Rev. WILLIAM M. HALL was dismissed to the Presbytery of Carlisle, and Mr. SAMUEL T. WILSON, a candidate under the care of Presbytery, licensed to preach the gospel.

At the stated meeting of the Presbytery in October it became the painful duty of the Presbytery to record the deaths of the Rev.

MESSRS. WILLIAM M. HALL and JAMES Y. MCGINNIS. The former died on the 28th, and the latter on the 31st of August preceding. Suitable resolutions were passed by the Presbytery, expressive of the sense of Presbytery of the loss they had sustained, and the Church's loss in the death of those excellent brethren, and the Rev. MESSRS. MOORE and STERRETT were appointed to prepare obituary notices of these brethren.

The Rev. L. W. WILLIAMS was dismissed to the Presbytery of Carlisle, being called to the pastoral charge of two or three united churches within the bounds of said Presbytery. The Rev. JOHN MCKINNEY, formerly a member of this Presbytery, and former pastor of the church of Alexandria, was received from the Presbytery of Sydney. So strictly was the rule of Presbytery observed, namely: to examine all ministers coming from other Presbyteries, before receiving them, that it was not dispensed with even in the case of Mr. MCKINNEY, who was so well known, having been the pastor of one of our churches for several years, and about whose soundness in the faith no one entertained a doubt.

Mr. HAMILTON reported at this time the organization of a church at Philipsburg, Centre county, according to an appointment of Presbytery; and Mr. MERWIN reported the organization of a church at Cooper's settlement, Morris township, Clearfield county. By petition of several members of a branch of the Huntingdon congregation, residing in the vicinity of Union School House, a church was organized, called the Church of Unity.

During the year 1852 a few changes occurred in regard to the members of Presbytery, but scarcely any business was transacted but such as was customary at every meeting. The organization of a church at Snow Shoe, Centre county, was authorized, and Mr. LINN was appointed to this service. The Rev. SAMUEL M. COOPER resigned the charge of the congregation of Lick Run; and a call was presented from said congregation for the pastoral services of Rev. WM. J. GIBSON of Williamsburg and Sinking Valley. The Rev. JOHN PEBBLES, late pastor of the church of Huntingdon, was dismissed to the Presbytery of Washington. The Rev. WM. L. GARTHWAIT was received from the Presbytery of Elizabethtown.

The Rev. ANDERSON B. QUAY, an agent of the Pennsylvania Colonization Society, being present, addressed the Presbytery on the subject of colonization, when the following paper was offered by Dr. MCKINNEY, and passed, viz:

"The colonization of the free blacks on the western coast of Africa has been proved, by experience, to be a wise and beneficent scheme. Of its wisdom and excellence, the flourishing Republic of Liberia presents the most incontestable evidence. The young Republic is fast assuming the proportions and vigor of maturity, and has become an object of the deepest interest to the statesman and the Christian. The question of the capacity of the black race, and their capability for self-government, is being satisfactorily solved. The emigration from the United States flows on in one continual stream; yet there are hundreds, yea thousands who, from want of means, are forced to an unwilling residence among us, as a contemned and despised race. There it is the object of the American Colonization Society to remove, yet their present funds are wholly inadequate to the work; therefore,

Resolved, 1st. That it be earnestly recommended to each of the Sessions under the care of this Presbytery to take up a contribution for the Pennsylvania Colonization Society on the 4th of July, or whenever during the year it may be deemed most expedient.

Resolved, 2d. That the Rev. A. B. QUAY, agent, be recommended to the confidence and co-operation of the churches."

The last half of this year presents as few facts in the proceedings of Presbytery for public record as the former part of the year. With scarcely any matters beyond the usual items of presbyterial business, the ordinary time was occupied by Presbytery. The whole year might have been passed over without any notice, only for recording the names added to the roll of Presbytery, and noticing the fact of the time and circumstances of the changes and dismission of others, to which it may be desirable hereafter to make reference.

At the stated meeting in October the Rev. JAMES CAMPBELL was received from the Presbytery of Hocking, and the Rev. JOSEPH B. ADAMS from the Presbytery of Tuscaloosa, who was originally a licentiate of this Presbytery.

Mr. A. MILLER WOODS, the fourth son of the Rev. Dr. JAMES S. WOODS of Lewistown, was received under the care of Presbytery, as a candidate for the ministry, and assigned pieces of trial. At the request of a number of the members of the church of Hollidaysburg living in Altoona and its vicinity, a committee of Presbytery was appointed to organize a Presbyterian church in that place. Such has been the rapid growth of that town, that it has risen to the proportions of a city, and actually obtained the chartered name, and is now known as the City of Altoona. There are at this time two flourishing Presbyterian churches there.

Rev. DAVID McKINNEY, D. D., requested and obtained a dissolution of his pastoral relation to the church of Hollidaysburg, he having become editor and proprietor of the *Presbyterian Banner*, a paper lately established in Philadelphia, chiefly through his influence. The following resolution was offered by Rev. JAMES LINN of Bellefonte, in reference to this enterprise :

“ As our brother, DAVID McKINNEY, D. D., has embarked in the weekly publication of a Presbyterian newspaper, at a very cheap rate ;

Resolved, Therefore, that Presbytery approve of Dr. McKINNEY's enterprise, and recommend to our ministers, and elders and members of the church to sustain him as far as they may think practicable.”

The Rev. JOHN ELLIOTT, a licentiate of the Presbytery of New Lisbon, was called to the pastoral charge of the Presbyterian church at Williamsburg, and at the adjourned meeting, held at Williamsburg in November following, he was received under care of Presbytery, ordained and installed pastor of said church.

Mr. WILLIAM ALEXANDER, a member of the church of Shirleysburg, was after usual examination, received under the care of Presbytery as a student for the ministry, and recommended to the Board of Education. At the adjourned meeting held at Williamsburg, November 1, Dr. McKINNEY was, at his own request, dismissed to the Presbytery of Philadelphia.

At the stated meeting in April, 1853, a call was laid before Presbytery by the church of Hollidaysburg, for the Rev. D. X. JUNKIN of the Presbytery of Baltimore, and liberty granted to the congregation to prosecute it before said Presbytery. At the same meeting calls were presented from the congregations of Little Augwick and Upper Tuscarora for the pastoral services of the Rev. WILLIAM S. MORRISON of the Presbytery of Northumberland. At the adjourned meeting in June following, these calls were accepted by him, and in due time he was installed over said congregations, giving half of his time to each.

The following minute is found upon the records of the Presbytery in relation to Mr. FOOTE, a candidate for the ministry received under the care of Presbytery, and recommended to the Board of Education some years previously ; it is copied here as an honorable example, worthy of being followed in similar circumstances, and if more generally imitated, would relieve the Board from much of the secret prejudice against it :

“ Mr. FOOTE, a candidate for the gospel ministry, asked leave to withdraw from under the care of the Presbytery, on account of the failure of

his health. His request was granted, and he was allowed to refund the moneys advanced by the Board of Education to him through the treasurer of this Presbytery, *which he accordingly did.*'

We do not say that this is an exception to the general rule, but it is the only instance of moneys returned upon giving up studies in preparation for the ministry, which we have so far met with. We do not know what became of Mr. F. after this time, or whether living or not, but if deceased, we would engrave upon his tombstone these words, "*Which he accordingly did,*" in honorable memorial of him.

The pastoral relation of the Rev. MILES T. MERWIN to the congregation of Clearfield was dissolved at this time, at his request, and with consent of the congregation. A call was presented from Altoona congregation for Rev. DANIEL L. HUGHES for two thirds of his time. This call was afterwards declined by Mr. HUGHES.

Mr. ROBERT F. WILSON, a member of the church of West Kishacoquillas, and a student of theology in the Seminary at Allegheny, was taken under care of the Presbytery, and pieces of trial were assigned him in view of licensure in due time.

At the adjourned meeting in June, the call which had been laid before Presbytery from the church of Hollidaysburg for Rev. D. X. JUNKIN, D. D., having been declined by him, the congregation now laid before Presbytery a call for the Rev. ROBERT JOHNSTON, of the Presbytery of Carlisle, asking liberty to prosecute it. Rev. ISRAEL WARD resigned the charge of Spruce Creek 2d church, with consent of the congregation, Rev. JAMES NOURSE was dismissed to the Presbytery of Baltimore, and Rev. JOHN PEEBLES returned the certificate of dismission, obtained at a former meeting, with a view to connect himself with the Presbytery of Washington, and was dismissed to the Presbytery of Green Briar.

The churches of Pine Grove and Sinking Valley, each presented a call for Rev. D. L. HUGHES for one-half of his time as pastor of Spruce Creek 1st church, in connection with Pine Grove for one-third of his time. The call to Sinking Valley for the one-half of his time induced the congregation of Pine Grove to endeavor to take the one-half instead of the one-third. At the stated meeting in the Fall the matter between these several parties was decided by Mr. H. accepting the call for half his time from Sinking Valley, and to enable him to do so Presbytery dissolved his relation to Pine Grove congregation.

The call which had been presented by the congregation of Hollidaysburg, for the Rev. JOHN JOHNSTON of Carlisle Presbytery, was

declined by him, and at the stated meeting in the Fall the call to Dr. JUNKIN was renewed, and accepted by him at an adjourned meeting held during the meeting of the Synod in Philadelphia in the latter part of October, and he was installed in due time as pastor of the church by a committee of Presbytery.

The Rev. JOHN MCKINNEY laboring without the bounds of Presbytery since the time of his resignation of the congregation of Alexandria, requested, by letter, a certificate of dismission to the Presbytery of Chicago, and was accordingly dismissed at this time to said Presbytery.

The Rev. SAMUEL M. COOPER was called to the congregation of Clearfield for three-fourths of his time; this call was accepted by him after consideration, and arrangements made for the employment of the remaining part of his time.

The Rev. ALEXANDER BOYD resigned charge of the congregation of Mt. Pleasant, and was dismissed to the Presbytery of Cedar, Iowa.

Thus far we have noticed the several changes which took place in the Presbytery during the year 1853. It only remains to note two other matters of business of some importance. A communication was received from the Board of Foreign Missions, the purport of which will be understood by the following action of Presbytery in reference to it, viz:

"The Rev. Messrs. HAMILL, STERRETT, HAMILTON and HUGHES were appointed a committee to visit the churches, and exchange pulpits with any of the pastors who might desire the subject of Foreign Missions to be specially presented to their people. It was further resolved, in view of the great need of increased effort for the conversion of the world, and the increased liabilities of our Boards of Foreign and Domestic Missions from year to year; and in view of the fact that our vacant congregations are not in the habit generally of making any contributions to either one of them, that the committee on supplies be directed to appoint one supply to present the cause of Domestic Missions, and one to present the cause of Foreign Missions to the vacant churches within our bounds, once each year, and to take all proper measures to encourage subscriptions and collections among them."

The Presbytery has always been among the foremost in the advocacy of temperance, since the beginning of the reformation on that subject. Perhaps no Presbytery had suffered more from the common and habitual use of intoxicating drinks—especially in the early history of the Presbytery—and none less for the last thirty years. The

following action was had on the subject at the stated meeting in October, 1853:

"WHEREAS, the evils of intemperance, arising from the manufacture, sale and use of ardent spirits as a drink, in the effects which are consequent on families and individuals, are most disastrous in a moral and religious point of view; and whereas, efforts have been made with success in some places, to have the traffic prevented by State legislation; and whereas, there are now strenuous efforts made in this State to have such a law passed as will be similar in its operation to that which is known as the '*Maine Liquor Law*;' therefore,

Resolved, That in the mind of this Presbytery, such an effort is well designed, and deserves the hearty concurrence and warm support of all the friends of humanity and religion in our bounds."

As the years advance the business of the Presbytery multiplies with the increase of the churches, and the number of ministers and licentiates, and candidates for the ministry. The annual enlargement of the churches generally under the supervision of the General Assembly, multiplies the business of the several Presbyteries at their semi-annual and intermediate meetings. During the year 1854 more business was transacted, or occupied the time and attention of the Presbytery of Huntingdon, than any former year, and yet mostly of the ordinary kind.

Ordinarily the stated meetings of the Presbytery continued only two days, seldom reaching into the third day, but this year three full days, at the Spring and Fall meetings each, were occupied with the business of Presbytery, leaving an unusual amount of business to be transacted at the adjourned meeting in June. The business of the Presbytery commenced with the commencement of the year. A *pro re nata* meeting was held in January for the purpose of releasing the Rev. LOWMAN P. HAWES from the charge of the Presbyterian Church of Huntingdon, who, on account of declining health, purposed traveling for a time in foreign lands. At the stated meeting in April, the Rev. O. O. McCLEAN of the Presbytery of Carlisle, was called to the pastoral charge of the church just vacated by Mr. HAWES, and at the adjourned meeting in June he was received on certificate from said Presbytery, and installed pastor of the church of Huntingdon. Some difficulties with regard to the boundary line between the churches of Alexandria and Shaver's Creek having arisen, the subject was referred to Presbytery. The question was settled for the time being, by the Presbytery ordering that the pastor of Shaver's Creek should not preach nearer to Alexandria church than five miles, unless by invita-

tion of the pastor or session of said church; and the pastor of Alexandria should not preach nearer to Shaver's Creek church at Manor Hill, than seven miles, unless invited by the pastor or session of the aboved named church. This action led in part to the resignation of Rev. RICHARD CURRAN of the pastoral charge of the congregation of Shaver's Creek; at least this was one of the reasons assigned by Mr. CURRAN for asking leave to resign the charge, at the next stated meeting. In granting his request the Presbytery passed the following resolution:

"1st. That they cannot approve the principal reason assigned by Mr. CURRAN, viz: that he felt aggrieved by the action of Presbytery at its last meeting, and that said action limited his sphere of usefulness. For the Presbytery are of the opinion that the said action was lawful, and adopted with a view to the best interests of the cause of Christ in that region.

2d. Presbytery cannot approve of the custom of ministers and congregations making all their arrangements for a separation and dissolution of the pastoral relation, and entering into other engagements which create a necessity for such a dissolution, previous to bringing the case before Presbytery. Our Form of Government confers upon Presbytery the power of constituting and dissolving the pastoral relation, and we deem it improper that cases of this kind should be decided and settled in advance of the judgment of Presbytery.

3d. We recommend to pastors and churches in connection with this Presbytery, to observe the process prescribed in Chapter XVII of the Form of Government."

The Rev. WILLIAM CHESTER, D. D., secretary of the Board of Education, being present, addressed the Presbytery on the subject of the education of young men for the ministry, and the wants of the Board. After which, the Rev. Mr. LINN was appointed to bring in a minute expressive of the views of the Presbytery upon the subject. Dr. LINN reported the next day in a series of resolutions to the following import:

"1st. Recognizing the moral and spiritual destitutions of the world;

2d. The lack of young men offering themselves for the gospel ministry;

3d. The increasing population of the country calling loudly on the churches for more liberal contributions in aid of the Board;

4th. The duty of professing parents to give prayerful attention to the religious instruction of their children, that their minds may be impressed with a sense of the duties that devolve upon them from their baptism."

In this connection Messrs. JUNKIN and PEEBLES, ministers, and J. B. RIDDLE, elder, were appointed a committee to memorialize the General Assembly to authorize the Board of Education to increase the

yearly allowance for the support of candidates for the ministry. This committee reported a memorial, setting forth several good and sufficient reasons why there should be an increased amount appropriated for the support of the beneficiaries, such as "the insufficiency of the amount then given to students in colleges and academies, being only \$75. Other discouragements to try the zeal and constancy of young men, without the spirit, wearing struggle with pecuniary difficulties; a liberal system would not only call forth more men, but secure the blessing of the Master, and call forth more means from the churches."

A communication from the Presbytery of Baltimore, proposing a definite plan for a division of the Synod, was considered by the Presbytery at its meeting in the Spring of this year, and the plan decidedly disapproved of; and further, the Commissioners to the General Assembly instructed to oppose any division of the Synod. However, the General Assembly did divide the Synod, against which division the Presbytery entered their dissent or protest, giving reasons therefor in a series of resolutions prepared by a committee. Nevertheless the division took effect, and the two Synods continued as divided till the reunion of the Old and New School.

The following accessions to the roll of Presbytery and other changes took place during this year. The Rev. THOMAS STEVENSON was received from the Presbytery of Ohio, and installed pastor of the churches of Spruce Creek 2d and Pine Grove. The Rev. JOHN PEEBLES returned the certificate of dismission which he had received to the Presbytery of Green Briar the previous year, and was again enrolled as a member of Presbytery. The Rev. A. B. CLARK was received from the Presbytery of Blairsville, and installed pastor of the Presbyterian Church in Altoona. The Rev. S. H. McDONALD resigned the pastoral charge of the church of West Kishacoquillas. A church was organized out of parts of the church of Alexandria and Shaver's Creek, called the Cottage Church.

The following candidates for the ministry were received under the care of Presbytery, namely, Messrs. SAMUEL T. THOMPSON, a member of the Perryville church, (the name of said church having at this time been changed to Milroy to distinguish it from another place of the same name,) JOSEPH H. BARNARD, D. J. BEALE, JOHN D. BROWN and GEORGE FIFE.

Mr. THOMAS WARD was received as a licentiate from the Presbytery of New Lisbon, and Messrs. RICHARD H. MORROW, ROBERT T. WILSON and JOSEPH H. MATHERS were licensed to preach the gospel, at the ad-

journed meeting in June. At the stated meeting in October, Mr. SAMUEL T. THOMPSON was licensed to preach.

The first public movement was made in Presbytery near the close of this ecclesiastical year, to secure parsonages in the churches for their pastors. Rev. Dr. D. X. JUNKIN, and JOSEPH SMITH, elder of Hollidaysburg Church, were appointed a committee to report on the subject to the next stated meeting.

This year is marked by the lamented death of two of the most amiable and excellent members of the Presbytery, the Rev. JOSHUA MOORE, pastor of the church of East Kishacoquillas, and Rev. JOHN PEEBLES, late pastor of the church of Huntingdon. Mr. MOORE died on the 15th of April, and Mr. PEEBLES on the 11th of August following.

The Rev. Messrs. JUNKIN and LINN were appointed a committee to prepare a minute on the death of Mr. MOORE, who reported the following, which was unanimously adopted, viz :

"The Presbytery having learned with profound regret of the death of our beloved brother in the ministry, the Rev. JOSHUA MOORE, late pastor of the congregation of East Kishacoquillas, it was ordered that this minute be adopted in reference to his lamented departure. Our brother was presented from attending the last stated meeting by the illness which resulted in his death, but at that time we little apprehended that our Presbytery and his congregation would be so suddenly bereaved, yet after an illness of less than a week he fell asleep in Jesus on the 15th day of April, 1854. In recording the death of this excellent brother, this Presbytery bear testimony to his worth as a man of God, and a learned, faithful, and devoted minister of Christ. His lovely and beloved memory shall long live amongst us. His meekness, his urbanity, his brotherly kindness, his consistent piety, his love for souls and his zeal for the glory of the Master, were such as to endear him to this Presbytery, and to the people of God; and whilst these assure us of the peace and triumph of his death, they enhance our sense of the bereavement we have sustained. His family and his congregation are assured of the tenderest condolence of this Presbytery, and whilst we mourn his departure, we ought to be admonished by it to be also ready. 'With us his name shall live through long succeeding years, embalmed with all our hearts can give, fond memories and tears.'"

The Rev. OLIVER O. McCLEAN was appointed to prepare an obituary notice, and bring in a minute on the death of Rev. JOHN PEEBLES. Mr. McCLEAN presented the following, which was also heartily adopted by Presbytery, viz :

"In recording the death of this excellent brother, Presbytery would express its sense of great loss. The departure of a minister is always a sad

bereavement, but the decease of such a man as he was, whose loss we now mourn, is indeed a special calamity. We miss his wisdom and discretion in our counsels, and his agreeable intercourse in private. But the church of Christ particularly feels the stroke of the affliction. For nearly a quarter of a century he labored for her prosperity. And the fact of his long settlement in an important field, attests the fidelity with which he discharged his duties, whilst the reluctance with which his people agreed to a separation, indicates their high satisfaction with his ministry. Thankful that God permitted us to enjoy his presence so long, and recollecting with great pleasure the Christian graces that adorned his character, (especially those of humility, meekness and fraternal kindness,) and how well in every walk in life he illustrated by holy living, the gospel he preached, the Presbytery rejoice in the confident hope that he has gone by the door of Christ's blood to the rest of the people of God."

The brethren who prepared the above obituary notices of the beloved MOORE and PEEBLES, were warm hearted men, capable of appreciating the Christian and ministerial excellencies of the beloved dead, yet not one word in all that they have expressed, but is literally true without the slightest exaggeration.

At the stated meeting of the Presbytery, April 10, 1855, the Rev. MILES T. MERWIN was dismissed to the Presbytery of New Brunswick, and Rev. Messrs. F. A. PRATT was received from the Presbytery of Dane, and GEORGE W. SHAEFFER from the Presbytery of Allegheny. The latter was called to the congregation of Shirleysburg for one-half of his time, and the call being accepted, Messrs. ELLIOTT, MORRISON and STERRETT were appointed a committee of installation at a time to be agreed on among themselves.

Mr. THOMAS SPEARS, a licentiate from the Presbytery of Redstone, was called by the congregation of Little Valley, but being a foreign licentiate, and not having completed the time of probation, the call was retained in the hands of Presbytery till his papers had passed the review of Synod. At an adjourned meeting of Presbytery, held at Little Valley, November 13, 1855, Mr. SPEARS was ordained and installed pastor of said church.

On the 10th of April, Rev. LOWMAN P. HAWES was dismissed to the Presbytery of Iowa. Rev. B. E. COLLINS at this time received calls from the churches of Morris and Moshannon, and Messrs. LINN, COOPER and GIBSON were appointed a committee to install him at a time agreed on by themselves. Rev. JAMES J. HAMILTON gave notice of his purpose to resign the charge of the congregation of Curwinsville. At the adjourned meeting held in June following, the congre-

gation having signified their consent, the pastoral relation was dissolved. The Rev. NATHAN SHOTWELL was received in April from the Presbytery of Washington, Pa. A call from the congregation of East Kishacoquillas for his pastoral services was laid before Presbytery, and accepted by him; Drs. JUNKIN, WOODS and THOMPSON were appointed the committee of installation.

Mr. WILLIAM R. BOYER, after the usual examination, was received under the care of Presbytery as a candidate for the ministry, and recommended for aid to the Board of Education.

The Rev. S. H. McDONALD having offered his resignation of the pastoral charge of the congregation of West Kishacoquillas, at the previous Fall meeting of the Presbytery, and the congregation consenting, the pastoral relation was at this time dissolved.

At the adjourned meeting in June the Rev. D. STERRETT requested liberty to resign the charge of McVeytown and Newton Hamilton congregations, and at the stated meeting in October his request was granted. At a special meeting held at Hollidaysburg, August 14, Rev. JAMES SMITH was dismissed to the Presbytery of Allegheny.

The stated Fall meeting of the Presbytery was held at Bellefonte, at which calls were laid before Prespytery from the churches of McVeytown and Newton Hamilton for Mr. RICHARD H. MORROW, a licentiate of this Presbytery; but as Mr. MORROW had requested a dismission to the Presbytery of Cedar Rapids, Iowa, the following action was had by Presbytery, viz:

“Resolved, That the request of Mr. MORROW be granted.

Resolved, That while Presbytery grant the request, they would not hereby be considered as intimating what may be his duty as to remaining in the West, or returning at the calls of the churches of McVeytown and Newton Hamilton.”

Mr. MORROW was then in Iowa.

Mr. ROBERT F. WILSON, a licentiate, was at the same time dismissed to the Presbytery of Carlisle. Calls from the congregations of Fruit Hill and Mt. Pleasant were laid before Presbytery for the Rev. J. J. HAMILTON.

Letters were received from the Board of Education and from the Committee of Church Extension located at St. Louis. The usual series of resolutions were passed, commending these objects to the prayers and liberality of the churches. The Presbytery never failed, upon their attention being called to these objects, to *abound* in strongly worded resolutions; as was undoubtedly the practical expe-

rience of all the Presbyteries. But the subject of Systematic Benevolence seriously engaged the attention of the Presbytery at this time. A committee had been appointed a year before to prepare a report on this subject, and at this time reported the following paper, viz :

“Resolved, 1st. That love to the Church cause is an essential element of christian piety, and regular communication of our worldly substance according as God has prospered us, an ordinary important part of practical religion.

Resolved, 2d. That accordingly it is as much the duty of the pastors and officers of the Church to make arrangements for the cultivation of the grace of benevolence for the performance of this part of practical religion as for any other of the offices of religion ; therefore,

Resolved, 3d. That it be affectionately enjoined upon the pastors and other appropriate officers of the churches to adopt and put into efficient operation some plan for making regular collections for the four Boards of the Church, and the Assembly's Committee of Church Extension, so that a contribution for each shall be made at least once every year. And it is further enjoined, that one or other of the following plans be adopted by each church, provided there is not one equally efficient already in operation :

Plan 1st. A card, or book with the names of all the members of the congregation upon it, with the columns for weekly, or monthly, or quarterly sums, such as they may voluntarily offer to pay. The sums to be paid either to the elders, the deacons, or to persons specially appointed in each district of the congregation.

2d. Monthly collections in the Church to be divided amongst the Boards at the discretion of the deacons or elders.

3d. A quarterly sermon in behalf of the Boards, assigning a quarter to each, to be followed by a collection or subscription for the Board whose cause was advocated in the sermon.’’

Another committee, which had been appointed also at a previous meeting, to take into consideration the desirableness and expediency of appointing one or more itinerant missionaries to labor in the destitute fields and feeble congregations in our bounds, also, at this meeting, reported favorably to the object, with an indication of plans for the carrying it into effect. The report was adopted, and arrangements made for putting it into immediate operation. It proved to be an entire success, and this very year (1872) the Presbytery had the satisfaction of ordaining and installing a young man as permanent pastor over the principal points of the missionary field ; contemplated self-supporting, or almost so ; perhaps entirely at this time.

At the stated meeting of the Presbytery in October, 1854, a church was organized out of parts of the congregations of Alexandria and

Shaver's Creek, the ecclesiastical centre of which was to be at Shaver's Creek bridge, called the Cottage Church. At an adjourned meeting held on the 18th day of October, 1855, this church presented a call for the pastoral services of the Rev. RICHARD CURRAN, late pastor of Shaver's Creek congregation.

Mr. CURRAN had been previously dismissed by letter to connect himself with the 2d Presbytery of Philadelphia, but having returned the certificate of dismission, his name was restored to the roll of Presbytery, and the call from the Cottage Church being put into his hands and accepted by him. Messrs. GEORGE ELLIOTT, O. O. McCLEAN and THOMAS STEVENSON were appointed a committee to install him over the said church.

At the adjourned meeting, held January 8, 1856, Mr. R. F. WILSON had his certificate of dismission changed from the Presbytery of Carlisle to Cedar Presbytery, Iowa. And the Rev. JOHN ELLIOTT was elected presbyterial missionary; and his pastoral relation to the congregation of Williamsburg was dissolved at the stated meeting in April following, to enable him to accept of the missionary appointment. This was much displeasing to the congregation, and in consequence they refused to contribute to the fund for the support of the missionary. It is believed that they never contributed any thing to the missionary fund, even under several changes of missionaries, so permanent was their displeasure.

Calls from the churches of McVeytown and Newton Hamilton for Rev. DAVID D. CLARKE were laid before Presbytery, and liberty was granted to prosecute them before the Presbytery of Carlisle, of which he was a member. At an adjourned meeting held at Newton Hamilton, June 3, 1856, Mr. CLARKE was received from the Presbytery of Carlisle and installed pastor of the above named churches. At the stated meeting in April preceding, the Rev. Dr. JUNKIN was called to the 1st Presbyterian Church of Ft. Wayne; which call he afterwards declined. The Sessions of the Presbytery at this time closed with the adoption of the narrative of the state of religion within its bounds. The character of the narrative may be inferred from the few first sentences, as follows: "The Presbytery would report on the state of religion in their bounds, that nothing has occurred during the past year that claims special attention. Our churches generally are in a growing condition. A good degree of harmony prevails. The public means of grace have been well attended," &c., &c.

Occasionally cases of discipline came before Presbytery by complaint or appeal; but no case of discipline was for the last thirty years carried from the Presbytery to a higher court. The decision of the Presbytery was accepted as final. At this time notice of appeal to Synod from the judgment of the Presbytery in a judicial case was given, but the appeal never was prosecuted.

The Presbytery met in October, 1856, at Sinking Valley. At this stated meeting Mr. J. H. MATHERS, a licentiate of the Presbytery, was ordained as an Evangelist, and Mr. ALEXANDER MILLER WOODS was licensed to preach the gospel.

The first report of the itinerant missionary, Rev. JOHN ELLIOTT, was made to the Presbytery at this time, in reference to which the following minute was adopted, viz:

"Presbytery having heard the report of our Itinerant Missionary, express their satisfaction with his diligence, and their gratification at the favorable indications for usefulness resulting from this agency, and they express the hope that our pastors and people will continue in increased measure to favor this work with their prayers and pecuniary aid."

As the result of Mr. ELLIOTT's missionary labors a church was organized at Tyrone city, April 7, 1857, consisting of twelve members, and two elders, ADAM LIFFORD and JOSEPH HAGERTY. It has since become a strong and flourishing church. The Rev. JOHN MOORE presented a certificate of dismission from the Presbytery of Saltsburg to connect himself with this Presbytery, and a call from the congregation of Williamsburg was put into his hands, accepted by him, and a committee was appointed to install him on the 22d of May, consisting of Messrs. GIBSON, McCLEAN and JOHN ELLIOTT. Messrs. D. W. FISHER, JAMES A. REED, and JAMES H. WILSON were received under the care of Presbytery as candidates for the gospel ministry. The Rev. SAMUEL LAWRENCE, pastor of the church of Milroy, tendered his resignation of the charge, assigning as a reason that a majority of the congregation had voted in favor of a union between that church and East Kishacoquillas. A paper was presented and read, in which the congregation express assent to the dissolution of the pastoral relation, and in which those present engage to pay their usual stipend to him up to the 1st of April, 1858, and recommend all the other members of the congregation to do likewise. Dr. JUNKIN moved, "that the congregation be cited according to the Form of Government, Chap. XVII, to show cause, and explain the reasons of their assent to the dissolution of the relation." After some discussion, Dr. GIBSON moved "that Dr.

JUNKIN's motion be postponed, in order to take up one which he read, proposing the immediate dissolution of the pastoral relation." This motion was lost, and Dr. JUNKIN's motion to cite the congregation, was adopted. But the next day Dr. Woods, who had not voted on the question, but was reckoned with the majority, moved a reconsideration of the motion passed the night before. The motion to reconsider was adopted, and the substitute offered by Dr. GIBSON was taken up, amended and passed, and is as follows:

"1st. *Resolved*, That the request of Mr. LAWRENCE be granted in view of the ascertained consent of the congregation to the dissolution of the pastoral relation, and that the church of Milroy be declared vacant from and after the 19th of April instant.

2d. *Resolved*, That the Presbytery highly approve the purpose of the congregation to continue Mr. LAWRENCE's salary until the 1st of April, 1858, and hereby commend them for their expressed purpose.

3d. *Resolved*, That Rev. D. STERRETT be appointed to preach to that congregation on the 2d Sabbath of May, and to declare the pulpit vacant."

At this time (April, 1857) the Itinerant Missionary made a report of his labors for the last six months, and intimated his desire to retire from the field, whereupon the following resolution was unanimously passed:

"*Resolved*, That the manner in which our missionary has performed his arduous duties meets with the hearty approbation of Presbytery; that we rejoice in the results of his labors, and that if compatible with his sense of duty, he be requested to continue in our service another year."

Rev. N. SHOTWELL at this time gave notice of his desire to resign the charge of the congregation of East Kishacoquillas, and the congregation was cited to appear at the next stated meeting and give their reasons for or against granting his request. Also Rev. Wm. J. GIBSON requested leave to resign the pastoral charge of Lick Run congregation, on account of inadequate support.

At the adjourned meeting held at Lick Run, Centre county, June 9, 1857, the Rev. A. B. PRATT was dismissed to the Presbytery of Dane. Mr. PRATT had been principally engaged in teaching while a member of our Presbytery, and never had any charge of a congregation within its bounds. Rev. W. S. MORRISON, on account of ill health, was compelled to resign the pastoral charge of Upper Tuscarora and Little Aughwick churches. A letter was received from Tyrone city in connection with Warrior's Mark, asking for the one-half of Mr. JOHN ELIOTT's time; whereupon Presbytery requested him to continue his

labors as heretofore, accepting the invitation of Tyrone city and Warrior's Mark, until the next meeting of the Presbytery. The congregation of Clearfield presented a call^a for the Rev. JOHN M. GALLOWAY, of the Presbytery of Steubenville, and obtained liberty to prosecute it before said Presbytery. The consideration of request of Dr. GIBSON for the dissolution of his pastoral relation to Lick Run congregation, made at the stated meeting in April, was, with his consent, deferred till the next stated meeting. The Rev. D. L. HUGHES gave notice of his design to resign the pastoral charge of Spruce Creek 1st and Sinking Valley.

The Rev. JOSEPH MAHON, an agent of the Pennsylvania Colonization Society, being present, addressed the Presbytery on that subject; when the following resolution was offered by Dr. GIBSON and adopted:

"The Presbytery having heard some interesting statements from Rev. JOSEPH MAHON, agent of the Pennsylvania Colonization Society, in reference to the colonization cause, do most heartily recommend said cause to the affections and liberality of our churches."

At the stated meeting of the Presbytery held at Altoona, October, 1857, Rev. S. LAWRENCE, who had been appointed treasurer on the decease of Rev. JOSHUA MOORE, resigned the office, and Rev. DAVID D. CLARKE was appointed in his stead.

At this time the pastoral relation of Rev. D. L. HUGHES to the congregations of Spruce Creek 1st. and Sinking Valley was dissolved, according to his request made at the previous meeting; and he was dismissed from this Presbytery to join the Presbytery of Council Bluffs, Iowa. The following resolution was passed in reference to this event:

"Resolved, That in sundering the ties that bind this brother to us presbyterially, and us to him, this Presbytery entertain a sentiment of sincere regret. His gentle, lovely and laborious life amongst us, and his uniform kindness and dignity as a pastor and a presbyter, have endeared him to us; and whilst we assure him of our best wishes and our prayers, we commend him to the confidence and affection of all christian people in the distant field in which he expects to bestow his future labors."

MESSRS. ALEXANDER McBEAN, WILLIAM O. WILSON of Lower Tuscarora congregation, and EDMOND KERNS of Little Valley, were received under the care of Presbytery as candidates for the ministry; and recommended for aid to the Board of Education.

The pastoral relation of Rev. N. SHOTWELL to the congregation of East Kishacoquillas was at this time dissolved, according to his request

made at a previous meeting; and he and Mr. LAWRENCE asked and obtained travelling testimonials.

The Rev. JOHN ELLIOTT received two calls, one to Sinking Valley and Spruce Creek 1st, and the other to Tyrone city and Birmingham. He asked time to consider; but ultimately accepted the calls to the former churches, and was installed their pastor, December 1, 1857. Although Mr. ELLIOTT had retired from the missionary field, and become a settled pastor, the Presbytery still resolved to cultivate such parts of the itinerant field as may be vacant at the close of the present session of Presbytery; and therefore resolved to continue the committee on itinerancy, and directed them to make prompt and earnest efforts to introduce some efficient laborer or laborers into the field.

The Rev. M. S. CULBERTSON of the Ningpo Mission, being present, preached by invitation of Presbytery, and presented some interesting statements in regard to China, and the other fields of Foreign Missions; and the Rev. Messrs. HAMILL, D. D. CLARKE, and THOMAS McAULEY, elder, were appointed a committee to report a minute expressive of the sympathy of this Presbytery with our suffering brethren in India. This was about the time of the Sepoy rebellion, when some of our missionaries were slain by the rebels,

The following day Mr. HAMILL reported the following, viz :

“*Resolved*, 1st. That the trials, perils, and the sufferings of the missionaries of our own Board, and other missionary societies, by reason of the mutiny of the native troops in India, have awakened our deepest sympathies and most earnest solicitude, and call for increased interest and prayers in their behalf.

2d. That in the opinion of this Presbytery this rage of the heathen is no new thing, but is what the church from Apostolic times to the present has been called to encounter and must expect, and that it furnishes no argument against the glorious missionary enterprise, and so far from proving a discouragement ought to stimulate the Church to more confident hope, and more zealous and earnest efforts in sustaining the foreign missionary work.

3d. That the pastors, elders and people, in connection with this Presbytery, be affectionately urged, in view of these and other signs of the times, to increased zeal, liberality and prayer in behalf of Foreign Missions.”

Near the close of this session of the Presbytery a committee consisting of three members was appointed as a standing committee on the subject of aged and infirm ministers, who may need aid from the General Assembly's fund for that object.

At the stated meeting in October of this year, the following action was had on the *oath*, and on the subject of temperance, viz :

“*Resolved*, That the members of our several congregations be counselled, when lawfully called to take the oath before the civil magistrate, to adopt that form of the oath prescribed in the laws of the Commonwealth which seems to be recognized in the Scriptures, viz: *with the uplifted hand*.

2d. That in the opinion of this Presbytery the ordinance of the oath, which is recognized in our Confession of Faith as a part of religious worship, is not explained from the pulpit with sufficient frequency.”

Presbyterians have always held that it was lawful and a duty for christians to come under the solemn obligations of an oath, when properly called to it, the occasion being of sufficient importance to justify an appeal to God for the settling of strife between man and man in the interests of justice. But intelligent Presbyterians have always objected to swearing by or on The Book as superstitious, and also to all *extra-judicial* oaths, as a profanation of an ordinance of God. The unnecessary frequency, and the general irreverence with which oaths are administered and taken in our courts of justice, have been a great grief to the conscience of all thinking and religious persons. As to the substitution of the “*solemn affirmation*,” instead of the usual form of the oath, this is objectionable mainly on the supposition that the person thus affirming does not deem himself under equal obligation to tell the whole truth, and equally responsible to the judgment of God for a false testimony. If this be not implied, then it may be permitted as a relief to weak consciences, but is in reality and in substance the oath, and is only an evasion, harmless or otherwise, just as the person thinks of it.

We record the action of the Presbytery at this time on the subject of temperance, just to show that the opinion of Presbytery has been uniformly and unanimously in favor of the temperance reformation from the beginning. The following resolution was offered by Rev. O. McCLEAN (now Dr. McCLEAN) and unanimously adopted, viz:

“*Resolved*, That this Presbytery considers the Temperance Reformation of undiminished importance, and that every minister belonging to the Presbytery be requested to deliver one or more discourses upon the subject of temperance before the close of the present year.”

CHAPTER IX.

FROM 1858 TO 1865.

Changes—Beulah Church Organized—Overture on Demission of the Ministry—Rev. G. W. Zahnizer Received, and Accepts a Call—Rev. M. Allison asks leave to Resign his Charge—The Semi-Centenary of Dr. Linn—Mode of Ordaining Elders—Mr. S. M. Moore Received as a Licentiate—Messrs. D. W. Fisher and N. A. McDonald Ordained as Evangelists with a view to Foreign Missions—Changes in the Book of Discipline and the Boards proposed—Deaths of Rev. Samuel M. Cooper, Rev. George Gray, and Mr. Neelson, a Licentiate—The Rev. J. B. Strain from Presbytery of Carlisle, and Rev. W. G. E. Agnew Received from the M. E. Church—The Expenses of Installation Committees to be Paid—Adjourned Meetings—Dr. Junkin Released—Mr. R. B. Moore, a Licentiate Received—Rev. J. H. Barnard Called to be co-pastor with Dr. Linn—Rev. D. H. Barron—Death of Dr. J. S. Woods—Mr. Oscar A. Hilla—Relief Fund—Of Isabella C. Robinson—The Ashmun Institute—The Revised Book of Discipline—Licensure of Mr. J. D. Beale, and Reception of Rev. J. H. Holloway—Rev. Jas. C. Mahon Received—Death of Rev. A. B. Clarke—Mr. Banks Called the Third Time to Altoona—Overture—Distribution Fund of the Board of Publication—Paper on the State of the Country—Mr. Wm. E. Ijams—Mr. J. E. Kearns Licensed—Rev. R. M. Wallace Called to Altoona—Mr. W. O. Wright—Death of Rev. G. W. Thompson, D. D.—Rev. John Moore Resigns his Charge—Congregational Supplies—Rev. Dr. Knox and the Board of Domestic Missions—Last Appearance of the Venerable Dr. Linn in Presbytery—Rev. N. G. White Called to Williamsburg—Committee on Unemployed Ministers—Board of Foreign Missions—State of Religion—Suggested Increase of Pastor's Salaries—Resolution in Regard to Sabbath School Libraries—U. S. Christian Commission—Revivals—Roll of Presbytery.

THE year 1858 is chiefly remarkable for the number of changes which took place in the congregations and their pastors. The Rev. JAMES CAMPBELL was dismissed to the Presbytery of Highlands, Kansas; and the Rev. W. S. GARTHWAITE to the Presbytery of North River. These brethren had never held any pastoral charge within the bounds of the Presbytery, but had been engaged in teaching; the former at Jacksonville, Centre county, the latter in Tuscarora Valley, Juniata county.

The Rev. GEORGE ELLIOTT's pastoral relation to the church of Alexandria was dissolved on the 13th of April, and, on the same day, Rev. B. E. COLLINS' relation to the congregations of Moshannon and Morris. The Rev. ANDREW JARDINE, having at a previous meeting given notice of his desire to resign his pastoral charge, his relation as pastor of Middle Tuscarora congregation was dissolved at this time also. And yet two more pastoral relations were dissolved at the request of the

pastors and with the concurrence of the congregations: that of the Rev. T. P. SPEARS to the congregation of Little Valley, and that of the Rev. THOMAS STEVENSON to Pine Grove.

There were at the same meeting, and at the next following of this year, some accessions to the roll of Presbytery and of pastors to the churches. The Rev. JOHN M. GALLOWAY was received from the Presbytery of Steubenville, and installed pastor of the church of Clearfield. The Rev. JNO. W. WHITE was received from the Presbytery of Carlisle, and installed pastor of the church of Milroy, Kishacoquillas Valley; and the Rev. JAMES WILLIAMSON accepted a call tendered him at the former meeting, and was installed pastor of the church of West Kishacoquillas. The following young men were received under the care of Presbytery as candidates for the ministry, viz: MESSRS. DANIEL BOWORTH, JOS. A. PATTERSON, ABRAM D. HAWN and JAMES J. KERR. Mr. JAMES H. REED, a candidate for the ministry, was licensed to preach the Gospel at the adjourned meeting held in June.

At the stated meeting in the Fall, Mr. WM. BURCHFIELD was taken under the care of Presbytery, and the Rev. M. ALLISON of Mifflin, his pastor, was appointed to superintend his theological studies. The Rev. GEORGE ELLIOTT received and accepted a call from East Kishacoquillas congregation, and a committee was appointed to install him on the 2d Wednesday of November following.

Mr. SAMUEL T. LOWRIE, a licentiate of the Presbytery of Ohio, was received; a call presented for him, through the Presbytery, from the church of Alexandria; and being accepted by him, an adjourned meeting was appointed to be held at Alexandria on the 7th day of December following, at which time he was ordained and installed. At the same meeting the Rev. ISRAEL W. WARD, and THOMAS WARD, a licentiate, were dismissed by certificate to the Presbytery of Chicago; and the Rev. T. P. SPEARS to the Presbytery of New Lisbon.

At the stated meeting of the Presbytery, in October of this year, an afternoon of one day was devoted to a conference on the subject of a revival of religion. It will be remembered that this year had been noted for somewhat extensive revivals of religion in various parts of the land. The following topics were indicated as proper subjects for discussion, viz:

“1st. What reason have we to hope or expect that the present great awakening will be extended to the congregations of this Presbytery?

2d. Are we called on in the providence of God, as a Presbytery, or as ministers and elders, to make any special efforts to such an end?

3d. Assuming that a revival is the normal state of the Church, why have revivals of religion for years past generally so speedily declined?

4th. How are we as God's instruments to excite, extend and perpetuate a revival state of feeling within the bounds of this Presbytery and our respective congregations?"

At a special meeting of the Presbytery held at Huntingdon, December 23, 1858, the pastoral relation of Rev. O. O. McCLEAN to the congregation of Huntingdon was dissolved at his request, on account of his failing health, and a temporary rest from pastoral labors seemed to be necessary for its restoration.

At the stated meeting of the Presbytery, April, 1859, the following pastoral relations were dissolved at the request of the pastors and with the consent of the congregations, viz: The pastoral relation of the Rev. RICHARD CURRAN to the Cottage church, and of the Rev. THOMAS STEVENSON to the 2d church of Spruce Creek. At the same meeting MESSRS. N. A. McDONALD, JOSEPH PATTERSON, JOSEPH BARNARD and DANIEL W. FISHER, candidates under the care of Presbytery, were licensed to preach the gospel.

A committee was appointed, at the request of twenty-one persons, members of the congregation of Mt. Pleasant, to organize them into a separate congregation, to be called Beulah congregation. At a following meeting the organization was reported and the congregation entered upon the list of churches. An overture with respect to the demission of the ministerial office was sent down to the Presbyteries by the General Assembly of 1858. The overture will be found on page 299 of the minutes of the General Assembly of that year. At the Spring meeting of the Presbytery in 1859 the overture was considered and answered in the *negative*.

An adjourned meeting of the Presbytery was held June 14th, at which the Rev. O. O. McCLEAN was dismissed to the Presbytery of Cedar, Iowa, and the Rev. G. W. ZAHNIZER was received from the Presbytery of Erie, and a call put into his hands from the congregation of Huntingdon, and being accepted the Presbytery proceeded to install him.

At the stated meeting in April the Rev. MATTHEW ALLISON having requested leave to resign his pastoral charge of the congregations of Mifflintown and Lost Creek, the congregations were cited to appear and show cause, if any they had, why his request should not be granted; at this adjourned meeting Mr. ALLISON's request was considered, the congregations being represented by their commissioners.

It appearing that there was a large majority of the people of both congregations opposed to granting Mr. ALLISON's request, and strongly in favor of retaining him as their pastor; notwithstanding this action of the congregations, Mr. ALLISON renewed his request to be permitted to resign, yet the Presbytery refused to dissolve the pastoral relation. This action on the part of Presbytery was eminently wise, as proved by future results. The minority became entirely reconciled; no part of his ministry was more universally acceptable and successful than that which followed till the end of his ministry, and none grieved more than the minority, when death dissolved the pastoral relation in 1872. This case is given with some particularity, for the purpose of suggesting to members of Presbyteries whether they are not apt to be too hasty in dissolving pastoral relations at the request of the pastor who makes it under temporary discouragement from some untoward conduct in a few members of his charge? In cases where the congregation concurs in the request of the pastor, the case is somewhat altered, yet even in such a case it is not always clear that the pastoral relation ought to be dissolved. In nine cases out of ten the congregations concur, not because they want the separation, but because they suppose the pastor wants to leave them, and they would not retain an unwilling man. This feeling in congregations is altogether natural, if not always just, and the remedy is to be found in the Presbytery. Those ministers who are constantly removing for the sake of change, and on the suspicious plea of enlarging their sphere of usefulness, we would commend to the Methodist Episcopal Church, that the desire may be gratified to their heart's content. In connection with these suggestions, and the case referred to above, just now the Presbyterial records furnish the case of a semi-centenary pastorate, which closed in the undiminished affection of two, if not three generations of hearers. At the Spring meeting of the Presbytery of this year, the congregation of Bellefonte sent a unanimous request that the Presbytery would hold its regular Fall meeting in their church, as precisely at that time their venerable pastor, Rev. JAMES LINN, D. D., would, if spared, have completed the *fiftieth* year of his pastorate among them! Of course the request was complied with, and the Presbytery rejoiced in commemorating with the people of his charge, the close of such an honored and honorable pastorate. At this time also order was made at the request of thirty-six petitioners, for the organization of a Presbyterian Church in Bald Eagle Valley.

The church was organized August 30th following. And ABRAM D. HAWN and JOSEPH L. LOWER were licensed to preach as probationers for the gospel ministry. By special invitation the Presbytery met at Bellefonte, October 4, 1859, with a view to celebrate, with some appropriate services, the anniversary of the semi-century of the pastor's (Rev. Dr. J. LINN) connection with this church. And as the congregation had expressed a desire that the pastor should give a narrative of the leading facts pertaining to their history during the last fifty years, and as they had invited the Rev. Dr. D. X. JUNKIN to deliver a sermon appropriate to the occasion, Presbytery appointed Wednesday evening, October 5th, as a convenient time for these services; at which time the Presbytery assembled, in the presence of a large and deeply interested and solemn audience. The following was the order of exercises observed on the occasion:

1st. Anthem by the choir.

2d. Prayer by Dr. Woods.

3d. Psalmody by Dr. GIBSON.

4th. Reading 7th Chapter of 1st Samuel by Rev. R. HAMILL, D. D.

5th. Historical sketch of the last fifty years of this church by the pastor, Rev. JAMES LINN, D. D.

6th. Hymn of Jubilee, composed for the occasion by Rev. Dr. JUNKIN, read by Dr. THOMPSON, and sung by the congregation.

7th. Sermon on 1st Samuel 7:12, "Ebenezer, hitherto hath the Lord helped us," by Dr. JUNKIN.

8th. Prayer by the Rev. GEORGE ELLIOTT.

9th. 509 Hymn, read by Rev. DAVID D. CLARKE, and sung by the congregation.

10th. Doxology.

11th. Benediction by Dr. LINN.

As it was an unusual, so it was a very interesting occasion to all present. As all most heartily congratulated the pastor and people on the close of a pastorate of fifty years so pleasantly and profitably maintained, so honorable to both pastor and people, the Presbytery was especially gratified in such an example set before pastors and congregations of the possibility of a continued pastorate of fifty years, and withal so pleasantly maintained to the end. And yet the end was not come, Dr. LINN continued to be the sole pastor of this congregation for several years afterwards. In this age of changing, what a monument is here set up!

The following resolution was adopted by the Presbytery at its sessions in Bellefonte, October 8, 1859 :

“*Resolved*, That in the opinion of this Presbytery it is expedient to ordain ruling elders by the imposition of hands.”

As a matter of history the following minute is found on page 131, Vol. 5 of the presbyterial records, viz :

“A resolution to refuse to license or ordain any man that will not abstain from all use of tobacco was presented, discussed and *laid on the table*.”

If, instead of the resolution noticed above, it had been a recommendation to our young men, candidates for the ministry and others, not to contract the habit of using tobacco in any form, none would have concurred more heartily in it than those who have had most experience in the use of the weed. But a more sweeping resolution could not have been offered in regard to the habitual use of intoxicating drinks. Therefore, when a man puts the use of tobacco on the same level with the use of intoxicating drinks he only hinders the reformation he honestly designs to effect.

At an adjourned meeting, held in Pine Grove in December of this year, Mr. S. M. MOORE, a licentiate of the 2d Presbytery of Philadelphia, was received, and after the usual examinations ordained, and installed pastor of Pine Grove congregation for half his time; and arrangements made for his installation over Bald Eagle congregation for the other half.

Presbytery met at Hollidaysburg on the 10th of April, 1860, at which time Messrs. D. W. FISHER and N. A. McDONALD, licentiates of the Presbytery, were ordained as Evangelists with a view to Foreign Missions, and dismissed to the Presbytery of Siam, India. Mr. JAMES M. NOURSE, son of the late Rev. JAMES NOURSE, was taken under the care of Presbytery as a candidate for the ministry; and Messrs. MILES C. WILSON, S. L. GAMBLE and W. ALEXANDER were licensed to preach the Gospel. Changes in the Book of Discipline, and in the Boards, were proposed by the General Assembly, and the subjects sent down to the Presbyteries. These matters were taken into consideration at this meeting, and the Presbytery decided that the proposed changes were useless. Occasion was taken at this time to commend Mr. J. M. WILSON's Historical Almanac to the patronage of the pastors and churches.

An adjourned meeting of the Presbytery was held in June of this year at Tyrone city. A more than usual amount of strictly presbyte-

rial business was transacted for an adjourned meeting. Mr. JOSEPH H. BARNARD, being called to Tyrone, Birmingham and Logan's Valley, was ordained and installed pastor of these congregations; and Mr. J. A. PATTERSON was ordained as an Evangelist. The Rev. G. W. VAN-ARTSDALEN was received from the 2d Presbytery of Philadelphia, and calls presented for him from Shade Gap (Little Aughwick) and Upper Tuscarora, over which congregations he was installed on the 7th and 8th of August following, by a committee of Presbytery. Messrs. F. E. SHEARER and A. J. MCGINLEY were taken under the care of Presbytery as candidates for the ministry. Mr. D. S. BANKS was licensed to preach the Gospel.

The Rev. JAMES WILLIAMSON having at a previous meeting given notice of his desire to resign the pastoral charge of West Kishacoquillas congregation, the pastoral relation was at this time dissolved.

The regular Fall meeting of the Presbytery this year was held at Sinking Creek church, commencing on the second day of October. The melancholy announcement was made of the death of two ministerial members of the Presbytery, and one licentiate, since the last stated meeting, viz: Rev. SAMUEL M. COOPER and Rev. GEORGE GRAY, and Mr. NELSON, a licentiate. Mr. COOPER was universally beloved as far as known for his amiable character, and was an excellent preacher, though of modest and retiring disposition. Mr. GRAY was an aged minister, probably an octogenarian, much respected and useful as a pastor, though for some years previous to his death he had ceased because of infirmity, from the active duties of the ministry. Mr. NELSON was, of course, a young man, being only a licentiate of a few years standing. Committees were appointed to prepare obituary notices of these brethren, to be inserted in the book of Presbytery kept for this purpose.

At this time the list of members of the Presbytery was increased by the addition of two names. The Rev. J. B. STRAIN of the Presbytery of Carlisle, was called to the church of Little Valley; and the Rev. W. G. E. AGNEW was received from the Methodist E. Church.

The Rev. J. A. PATTERSON, who had previously been ordained as an Evangelist, was at this time dismissed to connect himself with the Presbytery of Canton, China. When committees are appointed to organize congregations, or to install pastors, they are, in many cases, put to considerable expense. In view of this fact the Presbytery considered it no more than just that the congregations thus served should

pay the expenses of the committee, and therefore passed the following resolution :

“That it be recommended to churches to pay the ordinary expenses of the committees on installation services, and church organizations.”

Three adjourned meetings of the Presbytery were held this Fall, besides the regular stated meeting. One at Germantown during the sessions of the Synod there, another at Little Valley, December 11, the third at West Kishacoquillas, December 27. At the first adjourned meeting Dr. D. X. JUNKIN gave notice of his desire to resign the pastoral charge of the congregation of Hollidaysburg; and at the second, the relation was dissolved. And Mr. R. B. MOORE, a licentiate of the Presbytery of Redstone, was received, a call from West Kishacoquillas congregation for his pastoral services was put into his hands, and at the meeting held December 27, he was ordained and installed.

The Rev. J. H. BARNARD, pastor of Tyrone, Birmingham and Logan's Valley churches, was called to be co-pastor with Rev. Dr. LINN of Bellefonte, on the 11th of December; and at the adjourned meeting held on the 27th following, his pastoral relation, as above, was dissolved by the Presbytery, and he allowed to accept the call from Bellefonte; in which charge he was installed on the 2d of January, 1861.

The history of the Presbytery for the year 1861 consists mainly in the record of the changes which took place in the several congregations; pastoral relations dissolved, and pastoral relations formed; with the organization of some new churches. At the stated meeting in April, the pastoral relation of Rev. JOHN ELLIOTT to the congregations of Spruce Creek and Sinking Valley, was, at his request dissolved, and he dismissed to the Presbytery of Donegal, within the bounds of which he had received a call. With considerable reluctance the Presbytery granted his request, owing to the reluctance of the congregations to consent to his removal. Mr. JACOB ANDREWS, a member of Spring Creek Church, was taken under the care of Presbytery as a candidate for the Gospel ministry; and Mr. WILLIAM BURCHFIELD was licensed to preach the Gospel. At the adjourned meeting in June, Mr. S. L. GAMBLE, a candidate, was dismissed to the Presbytery of Albany. Mr. JOHN P. CLARKE, a licentiate of the Presbytery of New Castle, was received under the care of Presbytery, and a call from the church of Morris for one-half of his time was put into his hands and accepted by him.

The Rev. D. H. BARRON was called to Hollidaysburg in June, and at the stated meeting of October he was received from the Presbytery of Redstone, and installed pastor on the 2d Tuesday of November by a committee of the Presbytery.

Mr. J. L. MILLIGAN, a member of the Lower Tuscarora Church, was taken under care of Presbytery as a candidate for the ministry. Mr. J. A. MCGINLEY, who had been under the care of Presbytery as a candidate for the ministry for two years past, was licensed to preach the Gospel on the 11th of June of this year.

Calls were presented to Presbytery from the congregations of Sinking Valley and Logan's Valley, at the stated meeting in October, for the pastoral services of Rev. ORR LAWSON of the Presbytery of Lexington. Mr. LAWSON was present, but owing to the disturbed state of the country had not received a certificate of standing and dismission from his Presbytery, so the calls could not, at the time, be put into his hands.

Rev. WM. J. GIBSON gave notice of his desire to resign the charge of Lick Run Church with a view to accept a chaplaincy in the army. The congregation having given their consent, the pastoral relation was dissolved at an adjourned meeting held during the sessions of the Synod of Philadelphia at Easton, the latter part of October of this year. Mr. JOHN PORTER, of Alexandria, who had been treasurer of the itinerant fund of Presbytery since the organization of that mission, at this time resigned, and Hon. JOHN SCOTT, of Huntingdon, was appointed in his stead. It was the design of Presbytery to continue that mission, of which Rev. SAMUEL LAWRENCE was the efficient missionary for some time past. Mr. W. A. HOOPER, a licentiate, was received under the care of Presbytery from the Presbytery of Miami, and calls from the churches of Birmingham and Tyrone were put into his hands, and being accepted; he, together with Mr. JOHN P. CLARKE, after satisfactory examinations, were ordained to the full work of the Gospel ministry.

On the report of the committee on the minutes of the General Assembly, the attention of the Presbytery, among other items of business, was directed to the recommendation on page 305 of the minutes: "That Presbyteries exercise great caution in recommending candidates for the high and holy office of the ministry to the care of the Board of Education." No doubt there was seen to be much occasion for this recommendation at the time; and not less now, there seeming to

be a great relaxation of strictness in the examination of candidates for the ministry, and in view of their application to the Board for assistance. In an experience of many years there is no recollection of any applicant but one, being refused as a proper person to be encouraged to go forward in preparing for the ministry, as a beneficiary of the Board. In some cases it has appeared afterwards, that they ought not to have been encouraged; and in others, that the recommendation of them for aid to the Board, was of doubtful necessity. But perhaps this was the safest side on which to err. The next year following the recommendation of the Assembly and the action of the Presbytery on the subject, the names of J. H. WILSON, J. J. KERR, DANIEL BOSWORTH and W. O. WILSON were stricken from the list of candidates. There is no record of the reasons inducing this action, but it is presumed to have been in accordance with their own request, as a resolution was immediately passed expressing the mind of Presbytery that they were in honor bound to return the moneys they had received from the Board of Education as beneficiaries. The Board does not require any pledge on the part of beneficiaries, in case they afterwards change their purpose to enter the ministry, that they will return the sums they have received. This ought to make the Presbyteries more cautious in recommending candidates to the Board for aid. This year (1862) is only remarkable in the history of the Presbytery for the number of cases brought before Presbytery, by complaint or appeal, or petition, arising out of temporary disagreements in several congregations.

The Presbytery of Huntingdon has always been characterized by the harmony existing among its members, and the peaceableness of its congregations. But among imperfect men and ministers on earth, the unbroken harmony of heaven must not be expected. There were difficulties this year in the congregation of Middle Tuscarora between the pastor and the people, which issued afterwards in a dissolution of the pastoral relation; though the Presbytery condemned the irregular means employed to effect this object, and only dissolved the pastoral relation at the request of the pastor.

A complaint against an action of the Session of Lower Tuscarora congregation, was made by Mr. JAMES McLAUGHLIN, an elder of said congregation, which complaint was dismissed by Presbytery on account of irregularity, and appeal from the action of Presbytery taken to Synod, but it is believed it was never prosecuted to an issue. The matter of complaint not being recorded, is not now remembered.

A letter of complaint or reference from certain members of the congregation of Upper Tuscarora, which was then in connection with Shade Gap in the support of a pastor, was brought before Presbytery, appearing to be a difference between the Session and Trustees in relation to certain pecuniary matters, which was only temporary, and was quietly settled by the Presbytery, or by the parties in the presence of the Presbytery.

Little Valley congregation was also much distracted during the latter part of this year. The causes of division had relation to politics, or springing of party prejudices. The pastor, the Rev. J. B. STRAIN, was an original abolitionist. It was in the time of the Southern rebellion. Though the pastor had been ever so conservative in the expression of his views, both parties were exceedingly sensitive upon the subjects connected with the war, and he could scarcely have avoided giving offence, had he expressed himself at all. Then, even praying for the Government was in some places the occasion of offence. It is not believed that the pastor was eminently prudent in the expression of his views, but the Presbytery adopted the report of a committee, which set forth "That some of the members of the congregation have been too captious and negligent of duty in absenting themselves from the worship of God's House, and their duties as officers in the Church of Christ, as well as in withdrawing their support, upon insufficient grounds, thus crippling the congregation and making it the plea for the dissolution of the pastoral relation, without so far as Presbytery can learn, any sufficient grounds." The prayer, therefore, for the dissolution of the pastoral relation was not granted.

Mr. WILLIAM ALEXANDER, a licentiate of this Presbytery, was transferred at the Spring meeting in April to the care of the Presbytery of Northumberland. At the stated meeting of the Presbytery in October, 1861, calls were presented from Sinking Valley and Logan's Valley for the Rev. ORR LAWSON of Lexington Presbytery, but, as before stated, because of the civil war he could not obtain a dismission to connect with this Presbytery. In view of this state of things, Presbytery memorialized the General Assembly to transfer Mr. LAWSON to this Presbytery. It was so ordered, and at the adjourned meeting in June, 1862, the calls were put into his hands, accepted by him, and he was installed over the above named congregations.

At the April meeting of this year, Mr. D. S. BANKS was appointed itinerant missionary to Broad Top, Yellow Creek, and Martinsburg. Mr. ROBERT A. CLARKE was received under the care of Presbytery as a

candidate for the ministry, also Mr. JOSEPH KELLEY at the adjourned meeting in June. At which time also Mr. J. MILLIGAN was licensed to preach the Gospel.

At a special meeting called for the 11th day of August, 1862, Mr. J. A. MCGINLEY made application to be ordained as an Evangelist, in view of the fact that being a Chaplain in the Northern army he could move authoritatively and usefully discharge the duties of the position. After an examination on all the parts of trial for ordination required by the book, his request was granted, and he was ordained to the full work of the Gospel ministry.

At the opening of the stated meeting in October, the death of Rev. JAMES S. WOODS, D. D., of Lewistown was announced. Dr. Woods died on the 29th of June, 1862.

The Rev. W. G. E. AGNEW was dismissed to the Presbytery of Northumberland, he having received a call from two congregations within the bounds of that Presbytery.

The Rev. O. O. McCLEAN was received by certificate from the Presbytery of Cedar, Iowa, and a call from the congregation of Lewistown put into his hands, accepted, and a committee appointed to install him. Mr. OSCAR A. HILLS, a licentiate of the Presbytery of Crawfordsville, Indiana, was received under the care of Presbytery called to the congregation of Spruce Creek, and was ordained and installed pastor of said Church at an adjourned meeting held at Spruce Creek, November 25, 1862.

Rev. J. A. PATTERSON, who had been ordained as an Evangelist in view of going on a foreign mission, accepted a call from the congregation of Lick Run, in which congregation he was installed in due time.

In the course of the free conversation on the subject of religion, inquiries were made with regard to the contributions of the several churches to the fund for the support of aged and infirm ministers, and the widows and orphans of deceased ministers. Whereupon Judge SAMUEL LINN offered the following resolution, which was unanimously adopted, viz :

"Resolved, That Presbytery heartily approve of the establishment under the direction of the General Assembly of a permanent fund for the support of disabled ministers, their widows and children; and that although the present system of annual contributions may be adequate to supply the present need, yet they deem it insufficient to accomplish fully the ultimate purpose of this important branch of christian benevolence."

Dr. D. X. JUNKIN, at his request, was now dismissed to the 2d Presbytery of New York.

At an adjourned meeting, held at Spruce Creek Church, November 25, Rev. S. M. MOORE was permitted to resign the pastoral charge of Bald Eagle Church, over which he had been installed for half his time, and to give to Pine Grove Church, the other part of his charge, the whole of his time for one year.

The Rev. W. M. B. McKEE of the Presbytery of St. Paul requested to be received as a member of Presbytery, but for some reason not having his dismissal to present, he was examined, and received conditionally; and on presentation of his dismissal to the stated clerk, his membership to be considered full. At an adjourned meeting of the Presbytery, held at the church of Fruit Hill, Clearfield county, on the 21st of January, 1863, Mr. WILLIAM BURCHFIELD, a licentiate, was examined in all the usual parts of trial to the satisfaction of Presbytery, and was accordingly ordained and installed pastor. The Rev. S. T. LOWRIE gave notice of his intention to apply at the next stated meeting of the Presbytery for the dissolution of his pastoral relation to Alexandria congregation. Mr. LOWRIE's pastoral relation was accordingly dissolved at the stated meeting in April following.

The troubles still continuing in Little Valley congregation, the Presbytery appointed a committee to visit that church and inquire into its affairs, and endeavor to adjust the same as the interests of religion may seem to require. In view of this action, the commissioners from the congregation had leave to withdraw a petition presented at a previous meeting of the Presbytery for a dissolution of the pastoral relation. Mr. STRAIN at this time requested the Presbytery to dissolve his pastoral relation to the church, which was granted. Two candidates for the ministry were taken under the care of Presbytery, viz: R. M. CAMPBELL and EDMUND P. FORESMAN.

The Rev. A. B. CLARKE, pastor of the Altoona Church, having at a previous meeting given notice of his purpose to [resign his charge, on account of continued ill health, his pastoral relation was dissolved April 15, 1863.

There was a case before the Presbytery at this time to be decided. The appeal of ISABELLA C. ROBINSON from a decision of the Session of Mifflintown and Lost Creek. The nature of the case cannot be gathered from the minutes, but the vote on the issuing of the case is recorded. The vote, when taken, stood thus: To confirm (the decision of Session) in part, 26; to confirm absolutely, 17; to reverse, 1; to

reverse in part, 1. Then a committee was appointed to bring in a minute expressive of the views of Presbytery in the whole case. What is most remarkable in the report of the committee in this case is, (and for this reason only the case is noticed in this history,) that no man can gather from it what were really the merits of the case, or what was the decision of the Presbytery after all. The presumption is, that the case being fresh in the minds of the Presbytery at the time, in recording the action on the case, it was forgotten that these minutes were to be read in the future, and to be reviewed by the Superior Court. Had this case been appealed to the Synod, from all that appears on the minutes, the Synod would have had no data on which to proceed, and must have depended wholly on the simple statements of the members of the Presbytery. At all events, the minute prepared by the committee in this case, and the vote of the members as recorded, seem to be at variance; it sustains nothing, and condemns nothing. Like many other reports made in similar cases, the latter part is made to neutralize the former part.

During this meeting the Presbytery recommended the Ashmun Institute to the confidence of the churches, and enjoined that, on a day named, collections should be taken in its behalf. The revised Book of Discipline proposed by the General Assembly, and sent down to the Presbyteries for their opinion, was taken under consideration and the following resolution adopted unanimously :

“Resolved, That although the Book is not what all the members would desire, yet upon the whole, Presbytery approve and recommend its adoption by the General Assembly.”

Mr. D. S. BANKS, Itinerant Presbyterial Missionary, made a report of his labors in Broad Top region, which was accepted and approved, and he was appointed to that service for the next six months. A call by a majority of the congregation of Altoona was presented for the pastoral services of Mr. BANKS; but because it was irregular, the Presbytery refused to put it into his hands.

The Rev. A. B. CLARKE, the former pastor of the church, was confined to his house by the disease of which he not long afterwards died. A committee of Presbytery was appointed to visit him, and express the sympathy of the Presbytery with him in his affliction. This committee consisted of Messrs. McCLEAN, HAMILL and LAWRENCE. A committee was appointed to visit Broad Top region, and gather such facts as may justify Presbytery, possibly, in organizing a congregation and erecting a church there.

Mr. J. D. BEALE, having passed through all his trials to the satisfaction of Presbytery, was licensed to preach the Gospel.

At the adjourned meeting, held June 16, 1863, the Rev. A. H. HALLOWAY was received from the Presbytery of West Lexington; and he continued to labor for a few years in the congregation of Benlah, Clearfield county, and is now pastor of the church of Danville, New Jersey.

Dr. D. D. CLARKE, chairman of a committee appointed to prepare an obituary of Rev. J. S. WOODS, D. D., reported at this meeting, and the paper was ordered to be inserted in the book kept for this purpose. The obituary was never inserted, the probable reason for the omission being the fact that the book was mislaid, and lost for a number of years.

Mr. D. S. BANKS was again called by a majority of the congregation of Altoona. The call was found to be in order, and put into Mr. BANKS' hands, but declined by him.

Mr. JAMES STEWART was taken under the care of Presbytery as a candidate for the ministry, and recommended for aid to the Board of Education. And Rev. JAMES C. MAHON was received from the Presbytery of Bloomington. Mr. JOSEPH KELLY, a candidate under the care of Presbytery, was licensed to preach the Gospel. The committee to visit Saxton and the Broad Top region, reported, recommending that a congregation be organized at Saxton, and a church built as soon as practicable. And the committee to visit the church of Little Valley, in view of the disturbances in that church, reported favorably as to the future peace and harmony of the church.

The stated meeting in the Fall of 1863 was held at Pine Grove, October 6. After the organization of the Presbytery it was announced that since the last meeting the Rev. A. B. CLARKE of Altoona, had departed this life. The following minute, prepared by Dr. HAMIL, was adopted unanimously, as expressive of the views of Presbytery on the death of Mr. CLARKE:

"The Presbytery record, with sadness, their bereavement in the loss, by death, of the Rev. A. B. CLARKE. Commingling with us, he was a brother lovely and beloved in the Lord. Separated from us by the will of God, his memory is and shall be fragrant. Thankful for his life, his labors, and his influence among us, we yield him submissively to the Head of the Church, who has called him to a higher sphere. May we be admonished by his early death of the truth that 'the night cometh.'"

Resolved, That the Rev. D. D. CLARKE be appointed to prepare an obituary of Mr. CLARKE, to be inserted in the book kept for that purpose."

This, like the former, though prepared, was not inserted in the book, and doubtless for the same reasons.

The call for Mr. BANKS from the Church of Altoona was again renewed, but because of a respectable minority opposing, the Presbytery deemed it inexpedient to put the call into Mr. BANKS' hands. It is due to Mr. BANKS to record the fact, that it was not owing to any personal dissatisfaction with Mr. B. or his preaching, but wholly to the imprudence of his friends in urging the call in the first instance before the actual dissolution of Mr. CLARKE's pastoral relation to the congregation, and before his death, which was imminent at any time. Over this Mr. BANKS is believed not to have had any control, but suffered in consequence of the indecent haste of his friends. Under other circumstances the whole congregation would have been glad to have united in the call to so promising a young minister.

After this, for some time, Mr. BANKS still continued in the missionary field of Broad Top, at the earnest request of the people in that region. The Rev. S. M. MOORE at this time was called to the congregation of Alexandria, and at the adjourned meeting following in November, his pastoral relation to Pine Grove was dissolved, and he transferred to Alexandria. At the same meeting in November, Mr. BANKS was ordained as an Evangelist, the necessities of his missionary field requiring an ordained minister. Rev. WILLIAM B. MCKEE was called to the church of Bald Eagle, the call retained by him for consideration till the stated meeting in the Spring, when he announced its acceptance, and a committee was appointed for his installation.

The following overture was presented by the Rev. D. H. BARRON, viz:

"Is it Presbyterial for a session to hold stated meetings, and is it the duty of all the members of that session to attend every meeting, if not providentially hindered?"

It was answered in the affirmative. This overture was probably suggested by a reference from the session of Lower Tuscarora Church of the case of two elders, who declined attending the monthly stated meetings of the session, as recently practised in that congregation. The following paper was offered by Dr. GIBSON, and made the order of the day for consideration after public worship in the evening of the day on which it was offered, and then adopted, viz:

"WHEREAS, The Board of Publication of our church having been largely engaged in distributing religious books and tracts gratuitously among the soldiers and sailors of the Union army and navy, and the funds for this

purpose in the hands of the Board being now exhausted: Therefore, the Presbytery earnestly recommend to all the congregations within our bounds, and especially the wealthy in the congregations, to contribute to this fund and thus enable the Board to continue in this good work, and even if possible to enlarge their operations."

In connection with the passing of this paper, inquiry was made as to contributions to the various Boards of the Church, when, on motion, the following paper was unanimously adopted, viz:

"The subject of benevolence being under consideration, and upon inquiry it appearing that a number of churches have not yet adopted the recommendation of the Assembly to take up annual contributions for all the Boards of the Church; it was

Resolved, That all the ministers be directed to bring this matter before their respective charges, and that the vacant churches not represented in this meeting be addressed by letter, calling their urgent attention to the subject, to report at the next stated meeting of the Presbytery."

Near the closing of the session of the Presbytery held at Pine Grove, October 8, 1863, the following paper was adopted on the state of the country:

"WHEREAS, This Presbytery has never expressed in any formal manner its attachment to the Union, and its sympathy with the country in the conflict of loyalty with an uncaused and wicked rebellion, supposing that the action of our General Assembly—the highest court of our church—was sufficient evidence of our loyalty, as for all this action our commissioners have always voted. But least hereafter it should be supposed from the absence of any Presbyterial action on this subject, that we as a Presbytery were indifferent to the cause of the country, and of doubtful loyalty, therefore, we deem it proper to adopt the following resolutions:

1st. *Resolved*, That we are unalterably attached to the Union, and instead of having sympathy with those in rebellion against the Government, we unhesitatingly condemn and denounce the rebellion as wicked and uncaused.

2d. *Resolved*, That we approve of the Government putting down the rebellion.

3d. *Resolved*, That we nevertheless will hail the return of peace on just and honorable terms, securing the unity of all the States, and promising permanent security against a similar rebellion in all time to come."

Mr. ANDREW PARKER, a member of the church of Mifflintown, was taken under the care of Presbytery as a candidate for the ministry, and recommended to the Board of Education for aid.

The Presbytery held its Spring sessions in Bellefonte, commencing April 12, 1864.

The history of the Presbytery during this year, is only a record of the several changes which occurred in pastoral relations, and the

addition of new names to the roll of Presbytery, with other ordinary business. Mr. WILLIAM E. IJAMS was received under the care of Presbytery as a candidate for the Gospel ministry, after the usual examinations. He was introduced to the Presbytery by Rev. O. O. McCLEAN, under whose superintendence he had studied theology heretofore. His literary and scientific education had been received with a view to another profession. At the adjourned meeting in June following, he was licensed to preach the Gospel; also at the same time Mr. J. E. KEARNS was licensed.

The Rev. S. T. LOWRIE was dismissed to the Presbytery of Alleghany city. The Rev. R. M. WALLACE was received from the Presbytery of Redstone, a call put into his hands from the Church of Altoona, over which he was installed on the 6th of May following.

Mr. WASHINGTON O. WRIGHT, a licentiate of the Presbytery of New Castle, was after examination taken under the care of Presbytery. Mr. W. having been called to the pastoral charge of the congregations of Philipsburg and Morris, was ordained and installed pastor of the first named Church on the 13th of June, and on the next day of the Church of Morris by a committee of Presbytery.

The death of the Rev. G. W. THOMPSON, D. D., late pastor of Lower Tuscarora church, being announced, a committee consisting of Rev. O. O. McCLEAN, Rev. J. W. WHITE and Rev. D. STERRETT were appointed to prepare an obituary of Dr. THOMPSON for the Book of Presbytery, kept for this purpose; but for the present the following minute was made in reference to this sad event.

“Inasmuch as it has pleased God, in the exercise of his infinite wisdom and goodness, to remove from earth, since the last meeting of Presbytery, the Rev. G. W. THOMPSON, D. D., who was yet in the strength of his manhood, and the midst of his usefulness; therefore,

Resolved, That we, as a Presbytery, mourn his death as the loss of an instrument owned of God in turning many to righteousness—an able and faithful preacher of the word—an honored member of our Presbytery, and a brother beloved. We recognize the hand of God in this unexpected event, and bow in humble submission to his will. While we sorrow that we shall see his face no more, we sorrow not as those that have no hope. We also feel stimulated by this solemn event to be more zealous and active in the Master’s service, that we may finish our course with joy, and be ever ready to exchange the labors and trials of earth for the rest and enjoyment of Heaven.”

The Rev. JOHN MOORE, pastor of the church of Williamsburg, signified his purpose to resign the charge; and the congregation being noti-

fied and consenting, at the adjourned meeting in June his relation was dissolved, and, at his request, he was dismissed to the Contral Presbytery of Philadelphia. Mr. MOORE, having made arrangements to take charge of a female seminary in Mantua Village, West Philadelphia, the following paper offered by Dr. GIBSON was adopted :

"Resolved, That Presbytery have confidence in the ability of the Rev. JOHN MOORE to teach and conduct such a school as that of which he is about to take charge, and commend his female seminary to the patronage of those who have daughters to educate."

The Rev. WM. A. HOOPER's pastoral relation to the churches of Birmingham and Tyrone city, was also at this time dissolved. As the vacant churches of the Presbytery had got into the habit of asking leave to supply themselves with preaching, the Presbytery adopted the following resolution on the subject :

"Resolved, That the custom of churches asking leave to supply themselves has been abused ; the original design of the privilege being to enable the churches to obtain pastors, or with the permission of Presbytery, stated supplies ; and that we cannot regard it as according to Presbyterian order that churches should make their own arrangements independent of Presbyteries ; and therefore this Presbytery would earnestly enjoin upon the churches under our care to return to the old paths."

It is not known that this resolution produced any perceptible effect. The churches continued to apply for leave, and the Presbytery was hardly ever known to refuse the privilege to this day. The Rev. Dr. KNOX being present as the representative of the Board of Domestic Missions, and having addressed the Presbytery on the subject, the following resolutions were adopted, viz :

"Resolved, That we hereby express anew our profound sense of the importance and obligation of this great scheme of beneficence, as identified not only with the progress and influence of our own church, but also with the righteousness and glory of our land ; believing that the Gospel is not only the salvation of the soul, but also the strength of the State."

Resolved, That we cordially approve of the plan of extended operations of the Board of Domestic Missions as clearly called for in the Providence of God, by the extraordinary circumstances of the times.

Resolved, That we will do what in us lies to increase our contributions to this cause for the coming year."

The Presbytery, at this time, re-affirmed the resolutions adopted October 8, 1863, in relation to the state of the country.

At the close of this stated meeting of the Presbytery, the venerable Dr. JAMES LINN, now in the 81st year of his age, after a few solemn

and affecting words, stated that, in all probability, he had met with the Presbytery for the last time, and closed the sessions with prayer. It proved to be the last time, though Dr. LINN lived till the beginning of the year 1868, but through infirmities was unable to go from home to attend the after meetings of the Presbytery. Indeed it was at his special request that this meeting was held in Bellefonte, that he might be present. In addition to the items of business already noticed, as transacted at the adjourned meeting of this year, held in June at Philipsburg, a call was presented to Presbytery for the Rev. N. G. WHITE of Carlisle Presbytery, but having been made out before Mr. MOORE'S pastoral relation to that church was dissolved, the call was returned to the congregation, with directions to hold another meeting of the congregation in accordance with the rules.

Mr. JAMES C. BOAL, a member of Spring Creek church, was at this time taken under the care of the Presbytery, as a candidate, and recommended to the Board for aid.

The Rev. G. W. VANARTSDALEN was permitted to resign the charge of Upper Tuscarora congregation. Mr. J. D. BEALE, a licentiate of the Presbytery, was called to Middle Tuscarora, and at an adjourned meeting, held on the 11th of August at East Waterford, in the bounds of the Middle Tuscarora congregation, he was ordained and installed.

The stated meeting of the Presbytery in October, 1864, was held in the church of Shirleysburg. The business of Presbytery was mostly of the ordinary routine. Mr. W. B. NOBLE, a member of the church of Yellow Creek, after due examination, was taken under care of Presbytery as a candidate for the ministry; and the Rev. W. A. FLEMING was received from the Presbytery of Peoria, and his name entered on the roll of members. The Rev. JOHN M. GALLOWAY, by letter, requested leave to resign the pastoral charge of the church of Clearfield town on account of ill health. The congregation concurring in the request, it was granted. The Rev. N. G. WHITE presented a certificate of dismission from the Presbytery of Carlisle, and was enrolled as a member of this Presbytery. The call from Williamsburg having been renewed in an orderly way, was put into his hands, accepted, and a committee appointed to install him on the seventh of November following.

The following standing rules in relation to students for the ministry, were adopted :

“1st. It shall be the duty of each candidate to report to Presbytery an-

nually, in person, for the purpose of undergoing such examination as the Presbytery may deem expedient.

2d. When any candidate may providentially be unable to appear before Presbytery, according to the foregoing rule, he shall, in lieu of personal attendance, transmit to the chairman of the Committee on Education a written communication, to satisfy Presbytery of his industry, punctuality, and progress as a student, and his good standing as a christian.

3d. It shall be the duty of the chairman of the Committee on Education to inform each candidate of the existence and nature of these rules.

4th. No candidate shall afterwards be recommended to the Board of Education for aid, who, after being informed of these rules, shall fail to conform to them."

At this time the Presbytery, recognizing how unseemly it was to have a number of ministers unemployed, and yet urging upon parents to consecrate their sons, and the youth to consecrate themselves to the work of the ministry, in view of wants of the world, appointed the "Rev. Messrs. LOWRIE, McCLEAN and ALLISON a committee to devise a plan by which ministers out of charges could be employed in preaching the Gospel."

The blame was not believed to lie at the door of the unemployed ministers, except in a very few exceptional cases. It was mainly supposed to exist from the want of appropriate means of bringing the unemployed ministers and vacant congregations together; but not only this, but also in the growing disposition in the churches only to settle a young minister just from the Seminary, or of but a few years experience in the ministry. It has become a sad and is still a growing evil, and if some means be not devised to arrest the tendency, will do more than anything else in deterring young men of reflection from entering the ministry. Young ministers in time grow old, and as the fathers are being treated, and have been, so may they expect in their turn to be treated. It is a notorious fact, that after a minister has reached his forty-fifth, or his fiftieth year in age, in nine cases out of ten, he is considered as unsuitable to minister to most congregations, though his eye be not dim, or his natural force abated. Contrary to universal experience in all other professions, a novice is preferred to one of enlarged experience and attainments. Men and women will not trust the health of their bodies to the young and inexperienced physician, if they can help it, but souls seem to be less considered in the choice of a pastor. If it were not so serious a matter, it would be a subject of ridicule, to hear old grey headed men and

elders just tottering upon the brink of the grave, saying of a minister only just past middle age, "he is too old to preach to our congregation!" The good elders, however, are just now having the tables turned upon themselves. What means this growing taste for rotation in the eldership? The elders are getting too old to serve their respective congregations. The Head of the Church did not think that age was an objection when he instituted the office, and called its occupants *Presbuteroi*. The very name implies that the elders shall be of experienced, established age. And every congregation in selecting their elders, will find it for the interests of peace and purity, to select that class of men. Brother ministers are also often to blame in hindering the settlement of unoccupied ministers. We do not know that many ministers are as inconsiderate as was one, who meeting an elder of a vacant congregation, asked "who supplied your pulpit last Sabbath?" and when he was told, replied "why he is an old man! You don't want an *old man*." At the same time the speaker was at least ten years older than the brother of whom he spoke, and the congregation thus advised has had at least two of the class of young ministers since, and that old minister has been serving another congregation with acceptance, and as vigorously as in his younger days, and far more wisely. Other reasons, no doubt, operate to this end; it is unnecessary to mention them, as they may occur to the reader's mind. In view of a circular issued by the Board of Foreign Missions about this time, the following resolutions were offered by Dr. CLARKE, and unanimously adopted, viz:

"WHEREAS, our Board of Foreign Missions in a recent circular to our churches, has given us the mournful intimation, that in consequence of the great difference in exchange the missionary operations are threatened with serious embarrassment, if not disaster, to the extent of recalling some of our missionaries, and abandoning important and promising fields, unless relieved by immediate and enlarged contributions; therefore,

Resolved, 1st. That we earnestly invite our people to increase their gifts to this precious cause, that the eminent peril to its interests may with the Divine favor be averted, and the good work carried successfully forward.

2d. Relying on the guidance and blessing of the Master, we pledge ourselves to prompt and earnest efforts to give such a response to the urgent call of our excellent Board as will attest our sympathies in its trials, and afford as far as we can do it the required succor."

We have no means now of ascertaining the result of this appeal. but by referring to the minutes of the General Assembly of the suc-

ceeding year. By doing so it will be seen, that while some congregations always were forward in this cause, this year the contributions were doubled, and in some congregations more than doubled, when compared with previous years. And this was during the years of the rebellion, when private resources were taxed continually in behalf of the soldiers in the field.

In connection with the subject of contributions to the Boards of the Church, and particularly the Board of Foreign Missions, it may be appropriate to give the report of the Committee on the state of religion during these years of distraction. After a free conversation on the state of religion, the Committee on the narrative, compressed the whole into the following report, viz :

"The Committee on the state of religion in our bounds report, that while there are no indications of the special presence of the Spirit in the churches, refreshing God's people and gathering in sinners largely from the world, yet in general the state of religion in our congregations is gratifying and encouraging.

The ordinances have been regularly administered, the attendance on the means of grace is good ; Sabbath-Schools are flourishing, and a general prosperity visible. One gratifying feature is, that amid the political excitement of the day, the Churches have been preserved from distraction and are in peace. We gather also from the statements of the brethren, that in many of the churches, the contributions to religious objects has been considerably increased, and in a number of the charges, the pastor's salary has been increased."

After the adoption of the above report, a motion was made and carried unanimously, "that the elders and trustees of the churches connected with this Presbytery, which have not recently made any additions to their pastor's salary, be requested to have a meeting and inquire whether duty to the Church's Head, and to his ministers, does not require that there should be an addition to the salaries of their pastors, and that said elders and trustees report to Presbytery at the next stated meeting the result of their deliberations and action on this subject."

The expenses of living had greatly increased during and since the war. A salary which before might have been competent, was now insufficient, while the truth is, the larger number of salaries never were sufficient at any time. The necessity of a suggestion on the part of Presbytery arose from inconsideration on the part of congregations. Farmers, tradesmen, and merchants, could live as comforta-

bly as before, for the price of labor, and all kinds of merchandise, had been greatly enhanced.

A committee appointed on Systematic Benevolence reported in substance, that all the churches be enjoined to take up annual collections for all the Boards and the disabled minister's fund, that it be enjoined on the Sessions of all the churches to record on their minutes a resolution to this effect, and that the moderator request a pledge of each member of the Presbytery now present that he will see to it that this matter be attended to without delay. The Presbytery had previously adopted the following resolution :

"That no church be recommended to the Board of Domestic Missions for aid, unless it take up collections annually for all the Boards."

Dr. O. O. McCLEAN offered the following resolution, which was adopted :

"*Resolved*, That those who have charge of Sabbath Schools be more careful in the selection of books, and that, as far as possible, the books be selected from those published by our own Board."

At a meeting of the Presbytery during the sessions of the Synod at Lewistown, October 21, 1864, Rev. Messrs. WILLIAM PRIDEAUX and JOHN H. CLARKE were received from the Presbytery of Carlisle. Mr. PRIDEAUX was called to Little Valley, and Mr. CLARKE to Tyrone and Birmingham.

Suggestion having been made in Synod in regard to furnishing delegates to the United States Christian Commission, a committee was appointed to report on the subject, and so to arrange matters that pastors who may feel free to volunteer in this service temporally, as well as elders or other christian laymen, might do so with the least possible inconvenience and sacrifice on the part of the congregations. This committee reported at considerable length, offering a number of judicious suggestions for carrying out the objects of the Presbytery. This report was adopted by the Presbytery ; but it is only necessary now to record the first two resolutions, viz :

"1. That the work of the United States Christian Commission is a very important and necessary part of the Church's duty to the suffering.

2. That the Presbytery hereby gives its earnest and cordial sanction to such of its ministers and ruling elders as may engage personally in this work of faith and love, under the direction of a committee to be appointed by the Presbytery for this purpose."

It is believed that several did, both before and after this, engage in the service of the Christian Commission.

With some statements in regard to revivals of religion during the time embraced in the history of the Presbytery, it is deemed proper with this ecclesiastical year to close this history.

As it was not generally the custom to make any permanent record of the report of the committee appointed at each stated meeting on the state of religion, there are no means of arriving at any probable knowledge in reference to special times of revival, except by consulting the statistics in the minutes of the General Assembly of the reported additions from year to year. And yet these presbyterial reports are known to be very inadequate and inaccurate; not because of any neglect on the part of the stated clerks, but because of insufficient or no reports on the part of the congregations. We know that there were extensive revivals throughout the churches of the Presbytery, which would scarcely be suspected by consulting the statistical tables.

However, consulting these tables from 1831 to 1864, it will be found that the years 1832-3, 1842-3, 1854-5, 1858-9, must have been years of the special outpouring of Spirit, compared with some former years. In the presbyterial report made to the General Assembly in 1843, there were noted the following unusual additions to the churches named, on examination. To the church of Lewistown, 52; to Franks-town, (Hollidaysburg,) 153; to Alexandria and Harts Log, 79; to Lower Tuscarora, 106; to Perryville, (Milroy,) 113; to McVeytown and Newton Hamilton, 125; to Williamsburg and Martinsburg, 75; to Middle Tuscarora, 52. In summing up the admissions on examination of that year, they will be seen to be nearly double those of any other year since the organization of the Presbytery. And yet other years were not without their fruits, and special indications of the presence of the Spirit of God in the churches. Churches, like individual christians, have their times of declension; and no doubt from much the same causes. But in the years wherein there were not so many additions to the churches from the world, perhaps believers were growing in grace, and becoming more established in the faith. The solid prosperity of the church is not always to be measured by the numbers added from the world. If the members of the churches be walking in all the ordinances and commandments of the Lord blamelessly, the saving work of the Gospel upon those that are without, will not long be wanting. But a true revival of religion begins first among the members of the church. Indeed the very term properly implies this. A real and extensive revival of religion may be conceived of, where there is not one addition made to the church from

the world; though this is not a common experience. Yet indeed there has been a marked and thorough revival of religion, where there has not been much material around to gather in.

But what it is desired to record is, that the Presbytery of Huntingdon has had its revivals, not apparently so extensive as in some other parts; but quite extensively as to the materials to be operated upon. Twenty to be added at one time to a church in the country, or in a small country village, is quite as extensive as hundreds in large cities, when the materials are compared. But it is not becoming for those to make any boast of the gracious work of the Holy Spirit, who do not deserve the least recognition by way of approval of very imperfect service. To Him be the glory who works sovereignly, and by the feeblest instrumentality.

ROLL OF THE PRESBYTERY OF HUNTINGDON FROM APRIL, 1862.

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The following is the Roll of the Presbytery of Huntingdon from April, 1862, till the present time :

<i>Names.</i>	<i>When Received.</i>	<i>By what Presb'y Licensed and When.</i> <i>By what Presb'y Ordained and When.</i>	
1 JAMES LINN.....	June, 1809,.....	Carlisle, October, 1808,.....	Died, February 23d, 1868, aged 86 years.
2 JAMES S. WOODS, ...	October, 1819, ..	Huntingdon, April, 1810,.....	Died, June 29th, 1862, at Lewis-town.
3 SAMUEL HILL,.....	October, 1820, ..	New Brunswick, October, 1818,.....	
4 BRITTON E. COLLINS,.....	April, 1830,.....	Huntingdon, April, 1820,.....	
5 DAVID STERRETT, ...	April, 1833,.....	Ronte, Ireland, May, 1816,.....	
6 MOSES FLOYD, ...	August, 1837, ..	Huntingdon, June, 1821,.....	
7 ANDREW JARDINE, ...	April, 1842,.....	Philadelpha, April, 1828,.....	Died, June 21st, 1871, aged 70 years.
8 WILLIAM J. GIBSON,.....	October, 1842, ..	Huntingdon, June, 1830,.....	
9 WILLIAM J. MURPHY, ...	October, 1844, ..	New Castle, October, 1831,.....	
10 MATTHEW ALLISON, ...	June, 1845,.....	New Castle, October, 1832,.....	Died, May 15th, 1868, aged 82 years.
11 ROBERT HAMILL, ...	May, 1846,.....	Philadelpha, April, 1835,.....	
12 S. H. McDONALD, ...	May, 1846,.....	Huntingdon, August, 1837,.....	
13 G. W. THOMPSON, ...	April, 1847,.....	Northumberland, Eng., May, 1834, ...	
		Philadelpha, October, 1831,.....	
		Philadelpha, February, 1832,.....	
		Philadelpha, 1843, ...	
		Huntingdon, October, 1844, ...	
		Glasgow, Scotland, October, 1817,.....	
		Glasgow, Scotland, August, 1818,.....	
		New York, 1st April, 1845,.....	
		Huntingdon, May, 1846, ...	
		New Brunswick, April, 1834,.....	
		New Brunswick, October, 1835,.....	
		New Brunswick, October, 1838,.....	
		Northumberland, February, 1840,.....	Died, at Academia, 1864.

14	GEORGE ELLIOTT,.....	June, 1849,.....	New Lisbon, May, 1848, Huntingdon, June, 1849,.....	Dismissed, October 6th, 1868.
15	SAMUEL LAWRENCE,.....	June, 1850,.....	Philadelphia, April, 1823,.....	
16	J. J. HAMILTON,.....	October, 1850,.....	Philadelphia, November, 1824,.....	Dismissed, October, 1862.
17	D. X. JUNKIN,.....	October, 1853,.....	Northumberland, February, 1842, Northumberland, October, 1844,.....	Dismissed, October, 1862.
18	THOMAS STEVENSON,.....	April, 1854,.....	Philadelphia, October, 1853, Newton, May, 1855,.....	Died, 1867.
19	A. B. CLARKE,.....	October 1854,.....	Ohio, June, 1845,.....	Died, at Altoona, 1863.
20	GEORGE W. SHAIFFER,.....	April, 1855,.....	Carlisle, April, 1841,.....	Dismissed, April, 1866.
21	WILLIAM ADAMS,.....	May, 1842,.....	Blairsville, January, 1842, Washington, April, 1847,.....	
22	D. D. CLARKE,.....	June, 1856,.....	Ohio, June, 1848,.....	Died, 1866.
23	JOHN MOORE,.....	April, 1857,.....	Relief, Glasgow, Scotland,.....	Dismissed, 1864.
24	JOHN M. GALLOWAY,.....	April, 1858,.....	Dumfries, Scotland,.....	Died, April, 1865.
25	N. S. CONKLIN,.....	June, 1858,.....	Carlisle,.....	Died, November, 1866.
26	J. W. WHITE,.....	June, 1858,.....	Washington, April, 1845,.....	
27	JAMES WILLIAMSON,.....	June, 1858,.....	Alleghany, June, 1847,.....	Died, April, 1865.
28	SAMUEL T. LOWRIE,.....	Dec. 1858,.....	Carlisle, October, 1820,.....	Dismissed, April, 1864.
29	GEORGE W. ZAHNIZER,.....	June, 1859,.....	Luzerne, 1823,.....	
30	S. M. MOORE,.....	Dec. 1859,.....	Ohio, January, 1856,.....	
			Huntingdon, December, 1858,.....	
			Erie, 1851,.....	
			Erie, 1852,.....	
			Philadelphia 2d, April, 1859,.....	
			Huntingdon, December, 1859,.....	

ROLL OF THE PRESBYTERY OF HUNTINGDON CONTINUED.

<i>Names.</i>	<i>Received.</i>	<i>Licensed and Ordained.</i>	
31 G. VAN ARSDALEN,.....	June, 1860,.....		Deposed, November 11, 1868.
32 J. M. BARNARD,.....	June, 1860,.....	Huntingdon, April, 1859,.....	Dismissed, June, 1866.
33 W. G. E. AGNEW,.....	October, 1860,.....	Huntingdon, June, 1860,.....	Dismissed to Presbytery of Northumberland, 1863.
34 J. B. STRAIN,.....	October, 1869,.....	Chartiers, (Ass. Pres.) 1851,.....	Dismissed, October, 1866.
35 R. B. MOORE,.....	Dec. 1860,.....	Carlisle, 1856,.....	Dismissed, April, 1867.
36 J. A. PATTERSON,.....	June, 1860,.....	Redstone, October, 1859,.....	Died, 1865.
37 D. H. BARRON,.....	October, 1861,.....	Huntingdon, December, 1860,.....	
38 JOHN P. CLARKE,.....	October, 1861,.....	Huntingdon, April, 1859,.....	
39 W. A. HOOPER,.....	October, 1861,.....	Huntingdon, June, 1860,.....	
40 ORR LAWSON,.....	June, 1862,.....	Alleghany City, April, 1857,.....	
41 O. O. McCLEAN,.....	October, 1862,.....	Redstone, May, 1858,.....	
42 OSCAR A. HILLS,.....	Nov. 1862,.....	Newcastle,.....	
43 WM. M. BURCHFIELD,.....	January, 1863,.....	Huntingdon, October, 1861,.....	
44 WILLIAM C. SMITH,.....	April, 1863,.....	Miami,.....	
45 WILLIAM B. McKEE,.....	Nov. 1862,.....	Huntingdon, October, 1861,.....	
		Clarion, April, 1858,.....	
		Clarion, April, 1859,.....	
		Carlisle, April, 1843,.....	
		Carlisle, January, 1844,.....	
		Crawfordsville, May, 1861,.....	
		Huntingdon, November, 1862,.....	
		Huntingdon, April, 1861,.....	
		Huntingdon, January, 1863,.....	
			Dismissed to Presbytery of Cincinnati, 1865.
			Dismissed, April, 1866.
		Alleghany City, 1858,.....	
		Alleghany, 1859,.....	Dismissed, October, 1868.

46 J. H. HALLOWAY,.....	June, 1863,.....	Transylvania, 1857,.....	Dismissed.
47 J. C. MAHON,.....	June, 1863,.....	Louisiana, May, 1859,.....	Died, 1868.
48 J. A. MCGINLEY,.....	August, 1862,...	Carlisle, 1852,.....	
49 DAVID S. BANKS,.....	Nov. 1863,.....	Bloomington, 1857,.....	
50 R. M. WALLACE,.....	April, 1864,.....	Huntingdon, June, 1861,.....	Dismissed to 2d Presbytery of Philadelphia, October, 1865.
51 WILLIAM PRIDEAUX,.....	August, 1864,...	Huntingdon, August, 1862,.....	
52 WILLIAM A. FLEMING,.....	August, 1864,...	Huntingdon, June, 1860,.....	
53 N. G. WHITE,.....	October, 1864,...	Huntingdon, November, 1863,.....	
54 JOHN H. CLARKE,.....	October, 1864,...	Newton, April, 1851,.....	
55 W. O. WRIGHT,.....	June, 1864,.....	Redstone, June, 1853,.....	
56 D. J. BEALE,.....	August, 1864,...	1844,.....	
57 JOHN MCKINNEY,.....	April, 1865,.....		Dismissed to the Presbytery of Donegal, October, 1865.
58 J. G. ARCHER,.....	June, 1865,.....	New Castle, October, 1833,.....	
59 J. E. KEARNS,.....	January, 1866,...	Carlisle, June, 1834,.....	
60 JOHN P. HUDSON,.....	April, 1866,.....	Ohio, April, 1857,.....	Died, September, 1870.
61 S. J. MILLIKEN,.....	April, 1866,.....	Carlisle, November, 1857,.....	
62 R. L. McCUNE,.....	April, 1866,.....	New Castle,.....	
		Huntingdon, June, 1864,.....	Dismissed, 1868.
		Huntingdon,.....	
		Huntingdon, August, 1864,.....	Died, August 25th, 1867.
		Philadelphia, 1824,.....	
		Wooster, Ohio, 1826,.....	Died.
		Baltimore,.....	
		Huntingdon, June, 1865,.....	
		Huntingdon, June, 1864,.....	
		Huntingdon, January, 1866,.....	
		Lexington, December, 1831,.....	Dismissed to Presbytery of Northumberland, October, 1870.
		Lexington, February, 1833,.....	Dismissed, April, 1870.
		Huntingdon,.....	
		Florida, October, 1852,.....	
		Carlisle, June, 1855,.....	
		E. Alabama, October, 1856,.....	

ROLL OF THE PRESBYTERY OF HUNTINGDON CONTINUED.

<i>Names.</i>	<i>Received.</i>	<i>Licensed and Ordained.</i>	
63 W. Y. BROWN,.....	May, 1866,.....	New Brunswick, October, 1852,.....	Dismissed to Presbytery of Topeka, June, 1870.
64 S. C. McCUNE,.....	May, 1866,.....	New Lisbon, June, 1853,.....	Dismissed, April, 1869.
65 S. S. ORRIS,.....	May, 1866,.....	Madison, June, 1838,.....	
66 COCHRANE FORBES,.....		Peoria, October, 1840,.....	
67 JOSEPH S. WAUGH,.....		Huntingdon, June, 1865,.....	
68 R. M. CAMPBELL,.....	June, 1867,.....	Huntingdon, May, 1866,.....	Dismissed, April, 1870.
69 R. J. GREAVES,.....	October, 1867,.....	Philadelphia, April, 1831,.....	
70 J. H. STEVENSON,.....	June, 1868,.....	Philadelphia, October, 1831,.....	
71 JOSEPH H. MATHERS,.....	June, 1868,.....	Washington, April, 1859,.....	
72 W. C. KUHN,.....	June, 1868,.....	Mississippi, November, 1860,.....	
73 JNO. P. CLARKE,.....	October, 1868,.....	Huntingdon,.....	
74 JAMES P. HUGHES,.....	Nov. 1868,.....	Huntingdon, June, 1867,.....	
75 R. C. BRYNEN,.....	April, 1869,.....	Huntingdon, June, 1867,.....	Dismissed, April, 1871.
76 R. F. WILSON,.....	June, 1869,.....	Winchester, October, 1859,.....	Dismissed.
77 H. S. BUTLER,.....	June, 1869,.....	Orange, November, 1860,.....	
		Huntingdon,.....	
		Huntingdon,.....	
		Redstone,.....	
		Huntingdon, June, 1868,.....	
		New Castle,.....	
		Huntingdon, October, 1861,.....	
		Luzerne, April, 1852,.....	
		Luzerne, April, 1854,.....	
		Northumberland, April, 1859,.....	
		Northumberland, October, 1859,.....	
		Huntingdon,.....	
		Redstone, November, 1856,.....	
		New Brunswick, April, 1866,.....	
		Burlington, June, 1866,.....	

78 JNO. C. WILHELM,.....	October, 1869,...	Carlisle, April, 1861,..... Carlisle, December, 1864,..... Huntingdon,.....
79 L. L. HAUGHAWOUT,.....	October, 1869,...	Carlisle, June, 1868,..... Philadelphia Reformed, June, 1853,..... Philadelphia Reformed, May, 1855,.....
80 W. T. WYLIE,.....	Dec. 1869,.....	Tombigbee, October, 1855,.....
81 THADDEUS McRAE,.....	Dec. 1866,.....	Tombigbee, October, 1856,..... Huntingdon,.....
82 ANDREW PARKER,.....	Dec. 1869,.....	Huntingdon, December, 1869,.....
83 JAMES J. COALE,.....	April, 1870,.....	Baltimore, 1864.....
84 G. W. NEWELL,.....	April, 1870,.....	Baltimore, April, 1867,..... Philadelphia 2d, April, 1844,.....
85 JNO. H. SARGENT,.....	April, 1870,.....	Philadelphia 2d, November, 1846,..... Philadelphia, April, 1856,.....
86 JOSEPH C. KELLEY,.....	June, 1870,.....	Erie, June, 1861,..... Huntingdon,.....
87 SAMUEL S. WALLEN,.....	June, 1870,.....	Winnebago, February, 1865,..... W. Jersey, April, 1869,.....
88 JAMES SMITH,.....	June, 1870,.....	Huntingdon, June, 1870,..... Huntingdon, October, 1846,.....
89 H. E. LIPPERT,.....	April, 1871,.....	Clarion, 1847,.....
90 J. S. ROBERTS,.....	April, 1871,.....	
91 JACOB V. R. HUGHES,.....	June, 1871,.....	
92 WILLIAM J. CHICHESTER,...	June, 1871,.....	Baltimore,..... Huntingdon, June, 1871,.....
93 STEPHEN W. POMEROY,.....	June, 1871,.....	
94 JAMES W. SHRYOCK,.....	June, 1871,.....	

ROLL OF THE PRESBYTERY OF HUNTINGDON CONTINUED.

<i>Names.</i>	<i>Received.</i>	<i>Licensed and Ordained.</i>
95 JAMES H. STEWART,.....	August, 1871, ..	Huntingdon, June, 1870,.....
96 JAMES C. BOAL,.....	October, 1871, ..	Huntingdon, August, 1871,.....
97 S. T. WILSON,.....	October, 1871, ..	Huntingdon, October, 1870,.....
98 JNO. C. BARR,.....	October, 1871, ..	Huntingdon, October, 1871,.....
99 S. C. ALEXANDER,.....	October, 1871, ..	Huntingdon, 1851,.....
		Rock River, May, 1852,.....
		Cincinnati, April, 1853,.....
		Rock River, January, 1856,.....
		Charleston, April, 1860,.....
		Concord, December, 1861,.....

PART II.

1871-1887

BIOGRAPHICAL SKETCHES OF DECEASED
MEMBERS OF THE PRESBYTERY.

REV. JOHN HOGE.

VERY little is known, at the present time, concerning this excellent domestic missionary ; for such he appears to have been all his ministerial life, at least so far as it was connected with the Presbytery of Huntingdon. He was one of the original members of the Presbytery, and appointed to preside at its organization, and was afterwards the first moderator by choice of the members. The place and time of his birth are to us unknown. It is probable he was of foreign birth. At the time of the organization of the Presbytery he must have been of considerable age, and possibly may have been the oldest member of Presbytery, as he was appointed to preside at the organization, and only lived twelve years afterwards. If he were not the oldest member, then he must have been the one at the time best known to the General Assembly. He may, however, have been the only minister present from that part of the Presbytery of Carlisle which was to be constituted into the new Presbytery, and therefore appointed to preside at the organization. The first authentic information we have been able to obtain of Mr. HOGE, is the record of his being attached to the old Presbytery of Donegal, along with Messrs. ROAN, ROB'T SMITH and SAMPSON SMITH, by order of Synod, June 5, 1759. Two years before the formation of the Presbytery of Huntingdon he was appointed to supply in Northumberland county. One year previous to the organization he was appointed to supply at discretion. He was doubtless so employed, and in that part of the Presbytery of Carlisle when the Presbytery was set off. The balance of his ministerial life was spent in the same region ; though no one can be found who can give any definite information concerning him. He had a family, of whom

nothing is known, except that there were one or two grandsons of his living near Watsontown, Northumberland county, a few years ago. It appears from the records of three Presbyteries, that he was always highly esteemed as a minister and a presbyter, and bore an unquestioned character for piety; and we would infer that he was held in consideration as a preacher. He appears never to have been a settled pastor. It is probable he had peculiar talents for hunting up and gathering together the scattered members of the church. He died on the 11th day of February, 1807. His age at the time of his death is not known, but he must have been an old man, as he was an ordained minister in 1759, forty-eight years before the time of his death.

REV. JAMES MARTIN.

MR. MARTIN was a native of the County Down, Ireland. He came to this country in the year 1774 or '75. He was then a licensed and ordained minister of the Associate Secession church, and for a time labored in that connexion in the State of South Carolina. In the year 1776 he joined the Synod of Philadelphia; and the next year was annexed to the old Presbytery of Donegal, or the same year; and was enrolled a member of the Presbytery, June 18, 1777. Mr. MARTIN was first settled at Piney Creek, being installed November 9, 1780. He continued in this relation until April 15, 1789, when the pastoral relation was dissolved; and at the same time he received and accepted a call from East and West Penn's Valley, Warrior Mark and Half Moon. This was a very extensive charge, as those at all acquainted with the region of country will at once perceive. In this charge he continued till the time of his death, which occurred on the 20th of June, 1795.

Mr. MARTIN was one of the original members of the Presbytery, and it was in his church in East Penn's Valley, that the Presbytery was organized. We have no means now of certainly knowing, but have every reason to believe that this was the largest charge, as it respects the number of church members, within the bounds of the Presbytery at that time.

From the reports that have come down to us by tradition, we have no hesitation in believing that he was an able, orthodox and popular preacher. And we judge not alone by the reports that have come down from his times, but have had the opportunity of examining for ourselves some skeleton sermons of his, with which we were favored by his grandson. He is said to have been a very earnest, animated speaker, and we know that such notes of sermons, filled up by such a speaker, must have commanded the attention of any audience. Like all the preachers of that day, and those especially of the denomination from which he originally came, his sermons were long, perhaps

seldom less than an hour and a half, and sometimes considerably longer. In a warm summer day, it was not unusual for him to take off his coat, and preach in his shirt sleeves. In the pulpit he was very forgetful of himself and his personal appearance, so intently was he taken up in his subject. A daughter-in-law, then an aged lady, many years ago, told the writer that he would first take off his coat, then begin to loosen his cravat, and conclude by taking off his wig, holding it in his hand, and shaking it in the face of the congregation. Another relative says, that during the course of his sermon his wig would become all awry, the back part turned to the front, and he all unconscious of the metamorphosis. Surely a man of such earnestness was above and beyond the ridicule of the profane. Mr. MARTIN did not live long after the organization of the Presbytery. Indeed he only met with the Presbytery that one time, as he died before another meeting. The Presbytery was constituted on the 14th of April, 1795, and Mr. MARTIN died on the 20th of June the same year.

He resided in Penn's Valley, near to Spring Mills, and is buried in the old grave yard near by; where there is yet standing an old log church, or was a few years ago, then occupied by a Lutheran congregation. If not the same house in which Mr. MARTIN used to preach, it stands upon the same spot of ground. The writer once stood at his grave and read the inscription on his grave stone, still legible, though he was then dead sixty years. Mr. MARTIN was twice married. His first wife was ANNIE MCCOULLOUGH, who died when Samuel, her youngest son, was some two hours old. His second wife was ELLEN DAVIDSON of York county. After his death she returned to York county. She had no children. A grand-daughter thinks he was about sixty years of age when he died. Mr. MARTIN had four sons, James, Samuel, John and Robert, and three daughters. James, the eldest, was educated for the ministry, but never became a minister; and spent his life in teaching. He never married. John married, and we have some of his children among us at this day. Of the history of Samuel we know nothing. Robert removed to Kentucky, and some of his descendants are living there at this time.

One of his daughters married EDWARD BELL, Esq. of Tuckahoe Valley. She was the mother of a numerous family, one of whom is a minister in the regular Baptist denomination; and but for him the ministerial profession would have become extinct in the Martin line. Another married Judge JOHN STEWART of Canoe Valley, Huntingdon county, who also left sons and daughters of respectability and influ-

ence in their day. A third daughter married a gentleman also of the name of BELL, but no relative of the former. Without being able to state the precise age of Mr. MARTIN at the time of his death, there are reasons inducing the belief that he could not have been much less than sixty-seven. We know that he was preaching in Ireland in 1758, and he may have been 30 years of age at that time, which would make him 67 at the time of his death.

The notes of a single sermon, or rather part of a sermon, by Mr. MARTIN, are subjoined as a specimen of his mode of sermonizing, and of his theology, showing it to be of the good old Pauline type. And it may be added, that he seldom, if ever, wrote out a sermon in full, which was not fashionable in those times. But if any suppose that their sermons were not duly studied and prepared, they are greatly mistaken. They had not time to waste on the mechanical part, or for ornamentation, but the substantial part was genuine food for hungry souls.

The text is taken from the Epistle to the Ephesians, 2d chapter, 3, 4, 5 verses; particularly the last part of the 3d verse—“*and were by nature the children of wrath, even as others.*”

From this text the following doctrine was raised: *Doctrine*—Though the state of all mankind by nature, and actual transgression, is a state of misery—a state wherein they are liable to wrath—yet it is not a desperate state, for as such they are objects of mercy and redeeming love. Or shortly—though man’s state by nature is deplorable yet it is not desperate.

I. I will shew what is presupposed or imported in being children of wrath by nature.

II. Treat of and confirm the point, viz: that we are children of wrath by nature.

III. Shew that this makes not our case desperate, because we have to do with a God that is rich in mercy, who will not, for his great love wherewith he hath loved mankind sinners, fail to save all that make application to him as in Christ.

15. Deduce some inferences.

I. WHAT IS PRESUPPOSED, &C.

1. That they are sinners—are guilty of sin. (1.) Imputatively. (2.) Inherently.

2. Their being guilty and polluted further presupposes their relation to Adam as their natural and moral, or federal head; that a covenant was entered—Gen. 2:16, 17; 3:2, 3; Hosea 6:7; Rom. 5:12 to the end.

3. His breach of the covenant—Rom. 5:12, &c., &c., &c.

4 His losing the image of God as a punishment, and our losing it in him—so by nature we are children of wrath, *i. e.* we are under the curse of the broken covenant, have forfeited the image of God, or are spiritually dead, liable to all temporal miseries, “to death itself, and the pains of hell forever.” (Shorter Catechism.)

But this is the point to be proved, *2d Head.*

We might illustrate and confirm by many arguments. The Scriptures abound with direct and positive statements, all which might be insisted upon to prove that we are both guilty and filthy by nature, and liable to all miseries.

1. All mankind by nature are under the curse of the law, and guilty before God. Rom. 3:19. Not a few, or some only, for the apostle has both Jews and Gentiles, whether young or old, to be under sin and wrath; the reason is, because all have sinned, verse 23, and none need justification by grace but such. If there are any not guilty, they have no need of a Redeemer; but all have sinned in their federal head. Rom. 5:19.

2. If all are liable to death, spiritual, temporal and eternal, then all, young and old, must be by nature children of wrath; for if children are subject to death, though but natural death, they must be guilty of some sin, either committed by themselves or some other, for death is the wages of sin. Rom. 6:23 and 5:14.

3. Children stand in need of being blessed by Christ, because they are guilty and unclean. “Suffer little children,” &c. Circumcision under the law, and baptism under the Gospel, prove their guilt and defilement. They need to be baptized with the Holy Ghost. John 1:33. If children are pure, then the Disciples were right in forbidding them to be brought to Christ.

4. The above competent Judge has declared that every imagination of man’s heart is only evil continually—and from his infancy. Gen. 6:5 and 8:21.

5. The Spirit of God has declared it a thing impossible to bring a clean thing out of an unclean. Job 14:4. Psalms 51:5. According to the laws of natural propagation this cannot be done; hence Jesus must be born after an extraordinary manner. This serves to prove our natural defilement.

6. If none can enter the kingdom of God unless they are born again, then in their natural state they must be utterly wrecked and ruined. John 3:3, 5, 6. The contrary notion renders regeneration an empty thing.

7. Unless all, young and old, are children of wrath by nature, they are not objects of mercy in their natural state.

REV. HUGH MAGILL.

MR. MAGILL was one of the original members of the Presbytery. He was a native of Ireland, licensed and ordained before coming to this country. He was received by the 2d Presbytery of Philadelphia in 1776; and was dismissed to the Presbytery of Donegal, October 15, 1777, and installed pastor of Lower Tuscarora and Cedar Spring, November, 1789. (Cedar Spring congregation is now known as Mifflin and Lost Creek.) This was sixteen years before the organization of the Presbytery of Huntingdon. At the next meeting of the Presbytery after the organization, Mr. MAGILL's pastoral relation to Lower Tuscarora was dissolved at his own request, and with the consent of the congregation. The reasons assigned were, his age, infirmities, and other circumstances. He continued to be the pastor of Cedar Spring till the beginning of the year 1799, at which time, by mutual consent, this pastoral relation was dissolved. Towards him, at this time, the congregation of Cedar Spring manifested a commendable spirit of generosity. In consideration of his infirmities, and past labors, they agreed to pay him an annuity of thirty dollars, and continue to him the use of the Glebe during his natural life; with certain provisos which were eminently reasonable. Difficulties afterwards arose between Mr. MAGILL and the congregation, which required the interposition of Presbytery. The truth of history requires us to state that the fault does not appear to have been on the part of the congregation, but Mr. MAGILL herein manifested not only bodily infirmities, but great infirmities of mind. At one time during the progress of these difficulties he renounced the authority of Presbytery, but afterwards submitted himself to their judgment, which was very lenient in view of his age and infirmities. He was removed by death on the 14th of September, 1805.

REV. JOHN JOHNSTON.

THE Rev. JOHN JOHNSTON was born in, or near to the city of Belfast, Ireland, in the year 1750. He came to this country in 1784-5, and was received by the 1st Presbytery of Philadelphia from the Presbytery of Belfast, as an ordained minister the same year. Was received by the Presbytery of Carlisle from the Presbytery of Philadelphia, May 26, 1787, and installed pastor of Harts Log and Shaver's Creek, November following. His pastoral relation with Shaver's Creek was dissolved, October 7, 1789; and he accepted a call from Huntingdon and neighborhood for one-half of his time, April 13, 1790. He was probably married about the year 1788 to JANE McBETH of Cumberland county, Pa. Her father then owned what was called the Big Spring farm in said county.

At the time when Mr. JOHNSTON commenced his pastoral labors in the town of Huntingdon the congregation had no house of worship of their own, for the deed of the lot on which the first church was built is dated 14th November, 1795; and Mr. JOHNSTON's name appears as one of the board of trustees to whom the deed was made, together with ANDREW HENDERSON, JOHN PATTON, MATTHEW SIMPSON and WILLIAM NESBIT. But the congregation was recognized as an organized congregation in 1790. They probably worshipped in the Court House, or some other public building, till this time. Mr. JOHNSTON continued to be the pastor of the united congregations of Harts Log and Huntingdon till near the close of his life. He resigned the charge of the former congregation June 13, 1823, and died December 16, of the same year.

During the progress of the war with England, beginning in 1812, some dissatisfaction with Mr. JOHNSTON's ministerial services appeared in the congregation of Harts Log, which finally resulted in a division of the congregation, of which we have given an account in the course of this history, and which appears to have been mainly political. It

was not a personal opposition to him, only as he happened to differ from a part of the congregation in his views of public events then transpiring. He held the larger part of the congregation of Harts Log till near the time of his death; and then the relation was dissolved at his own request, and because of the infirmities of old age. Mr. JOHNSTON died, as already stated, in the middle of the last month of the year 1823, in the 73d year of his age. He left a family of six children—four sons, Alexander, Thomas, Andrew and John; and two daughters, Margaret and Anna. His sons are still living, the daughters are dead. Alexander, the eldest, is a physician of eminent skill, who practised long in the town and vicinity of Hollidaysburg, but has now retired, and is living in the town of Armagh, Indiana county. Andrew is still residing in Huntingdon, the place of his birth, and has held several county offices. Of the other sons we can give no account, except that they are still living.* They are a long lived family. The doctor, Alexander, is now between eighty and ninety years of age, and is still very active upon his feet.

Mr. JOHNSTON appears to have been the first regularly installed pastor of the congregation of Huntingdon. The names of the original members of the session cannot now be ascertained, as the first records of the congregation were burned up, with the court house, before 1795. But it is probable that those who with Mr. JOHNSTON were recognized as trustees, to whom the deed was given for the lot on which the church was afterwards built, were also elders. Mr. J. for many years taught a classical school in Huntingdon, in connection with the pastoral charge. He was the second stated clerk of the Presbytery after it was constituted, and never were the minutes more neatly kept, or distinctly written by any stated clerk. He appears to have been a superior pensman. Without having had the opportunity of inquiring of any who may be supposed to know what his reputation was in his day as a preacher, we conclude from personal examination of a number of his manuscripts that he was a very instructive preacher. Nor do we know what was his mode of delivering his sermons, whether by reading or memoriter, but we know that he wrote out carefully and probably depended on his memory, without having recourse to his manuscript. If his manner in the pulpit was animated, his preparations were such as must have commanded the

*Since writing the foregoing, it has been ascertained that THOMAS, the second son of Mr. JOHNSTON, is also a physician and still living.

attention and edified his hearers. It was the original intention to have given a *specimen sermon* of the old men of the original members of the Presbytery, by which their ordinary Sabbath performances might be judged, but for want of space we are compelled to abandon the idea. We have in our possession two sermons of Mr. JOHNSTON on the Resurrection; the one on the general subject, the other in answer to the question, "Whether the same body of that identical person, which the soul animated here, shall be raised, and that these united shall live throughout eternity?" These are very learned and interesting discourses of which we attempted a synopsis, but found that it could not be done without marring the beauty and excellency of the sermons, and confusing the subject. However, the man and minister who sustained the pastoral relation to the same congregations—to one 36 years, and to the other 33—must have been a very respectable and acceptable preacher, and we know that the leading men of these congregations were always of the most intelligent character.

REV. JAMES JOHNSTON.

HE was a native of Franklin county, Pennsylvania. He studied Theology with Rev. Dr. COOPER, pastor of the congregation of Middle Spring, who kept a Divinity Hall, in which a number of ministers of high standing in their day went through their course of study preparatory to licensure. He was licensed by the Presbytery of Donegal, October 11, 1783, and ordained by the same Presbytery August 19, 1784, and installed pastor of East Kishacoquillas congregation; West Kishacoquillas was comprehended in his charge, though it does not appear that he was installed over the latter as a separate congregation. However, he was released from the charge of the West end by the Presbytery of Huntingdon, October 5, 1796, but remained pastor of the East Church, in connection with Little Valley, till the time of his death. The people of the West end were very unwilling to give him up at the time of his resignation, and proposed to the Presbytery that they would be satisfied with such part of his time as his health would permit him to give them. As he continued to serve East Kishacoquillas congregation for twenty-four years after this time, and with unabated acceptance, it is probable that in one of his depressed moods he resigned the charge of West Kishacoquillas, for he had a strong tincture of melancholy in his constitution.

He was much respected by his co-presbyters as a minister and as a friend. His counsels on the floor of Presbytery were always acceptable and influential. As a preacher he was popular, and as a pastor much beloved by his congregation till the end of his ministry. He appears to have been a very *scriptural* preacher, *i. e.* dealing more with the Scriptures by way of proof and illustration of the doctrines which he advanced, than with imagination, rhetoric, or logic; satisfied himself and satisfying his people with a "*Thus saith the Lord.*" He was at the same time a very affecting preacher. His own sympathies were very readily aroused in the pulpit by his subject, and consequently had much power over the sympathies of others. We have been told

that it was not an uncommon thing to see his sermons watered by his tears. He was not much of a Boanergas, but he was a Barnabas, "a son of consolation." He seems to have had special adaptation to the settlement of difficulties among contending parties in the church. At least he was generally appointed by the Presbytery on committees in business of this kind, and usually the chairman. This may have been out of respect to his age, and sound judgment as well as his conciliatory disposition. In illustration of his judicious selection of a subject suited to such an occasion, as well as to give a specimen of his character as a preacher, we subjoin the notes of a sermon which he preached as chairman of a committee sent to endeavor to heal the divisions in the Church of Hart's Log in 1816.

Rom. 14:19. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

After a comparatively long introduction, but not inappropriate, he proposes to discuss the text in the following order.

I. To mention a few of those things which make for peace, and will have a tendency to restore and maintain peace among contending christians.

II. To enforce the duty (enjoined by the Apostle in the text) by a few motives and arguments.

I. MENTION A FEW THINGS WHICH MAKE FOR PEACE, &c.

1. The first thing then that I shall mention is meekness, or a temper of mind that is not easily provoked, that suffers injuries without a disposition or desire of revenge, and quietly submits to the will of God in whatever he in the course of his providence may think fit to bring our way.

2. The second is humility, which is a most excellent grace of the spirit, evidencing the subject of it to be a child of God, and is accompanied with contentment, peace, and submission to the will of heaven.

3. The third is self-denial. To deny ourselves is the fundamental law of admission into the school of Christ. It is the strait gate and narrow way that leads to life and peace.

4. A forgiving temper or disposition of mind will have a mighty influence in restoring and maintaining peace among contending christians.

5. Another thing which restores and maintains peace among christians, is love, which is a gracious habit wrought in the soul by the operations of the Holy Spirit of God, whereby we are inclined to delight in, esteem and earnestly desire to enjoy an interest in God's favor and communion with him as our chief good, portion and happi-

ness, and which disposeth us to do good to all, especially to such as resemble God in holiness and bear his image. Without this love to God and to our fellow men, agreeably to the express declaration of the Apostle Paul, we can have no real pretensions to religion at all. 1 Cor. 13:1-8.

6. I shall mention one other thing, and that is an abatement of our warmth about things indifferent, or things not essential to salvation, and on the contrary manifesting a tender zeal for the great things of our holy religion wherein we are all agreed.

II. ENFORCE THE DUTY.

And first of all I shall endeavor to enforce the duty by an argument which is of such a nature, that supposing I had no other, I presume it would be deemed sufficient by every real christian, namely, that it is the express command of the Great Jehovah, the Creator and Governor of the world. Ps. 34:14. Rom. 12:18, etc.

2. I would urge and enforce the duty by the example of the Saviour.

3. From the example of those eminent saints who have gone before us, and who were highly exemplary in following after the things which make for peace, *e. g.* Moses, the Apostle Paul.

4. I would enforce the duty from the consideration that we are always under the immediate inspection of that adorable Being who looks immediately into the heart, and requires truth in the inward parts, and at whose tremendous bar we must all sooner or later stand to give an account.

5. I would urge the duty from the consideration of the profession we make, and the name we wear.

INFERENCES.

1. Let us learn from this subject that it is our duty, and will eventually turn to our interest, to be engaged in fervent prayer to God for more meekness, humility, self-denial, love, and more of a forgiving temper, which will have a happy influence in restoring and maintaining peace among christians.

2. Let us learn not to be rash in impugning and condemning those of our fellow men who may differ from us in opinion, considering that they do not see with the same eyes, hear with the same ears, or understand and reason with the same brain that we do. Consider also our fallability, and the numerous instances in which we have been entirely mistaken when confident that we were in the right.

3. Let us from this subject be led to lament the depravity of human nature, and to mourn over the remainders of corruption in the best of men while in this life, which occasion strifes and contentions among real christians.

4. As Jesus Christ suffered, bled and died to procure peace between God and man, and between man and man, let us frequently take a view of that spotless victim, the Lamb of God; and then may we hear his peace speaking blood, as it were addressing us, and saying, "O my follower, be at peace with God and live in peace among yourselves."

5. Let us, my brethren, with joy anticipate the time when we hope to be all admitted into those mansions of rest, which the Redeemer has gone to prepare for his followers, when we will be fully and forever freed from all sin, as well as all temptations to sin, and consequently from all strifes and contentions, either among ourselves or with others.

Mr. JOHNSTON died at his home in East Kishacoquillas, near the town of Reedsville, on the 3d of January, 1820. The following obituary notice was published in the *Juniata Gazette* (now the *Lewistown Gazette*) on the 20th of January following:

"At his residence, on Monday night the 3d instant, (January, 1820,) after a short, but most severe illness, the Rev. JAMES JOHNSTON. The deceased was an eminent and zealous preacher of the word of God. He had, for many years, been stationed among and preached to two large congregations in Kishacoquillas and Dry Valley. His talents as a preacher were supereminent, and were exerted to the utmost in the advancement of the cause of the Redeemer, and happiness of his people. He was tender and affectionate, and often have we seen him, while speaking from the pulpit in the sincerity of his heart, become so much affected, that utterance would be for a moment stopped, and his cheek suffused with a flood of tears. In conversation he was cheerful and animated, and his own fireside, as well as that of his neighbors, has lost one of its most cheerful companions. Those who know him best can testify to his worth. His family has lost one of the kindest and best of parents, and his congregation a faithful and pious pastor. He has now left his earthly abode to join that heavenly throng on high, of which we have so often heard him speak in almost inspired strains. He has been a good and faithful servant of his Lord, and will, no doubt, receive the cheering plaudit—'Well done, good and faithful servant, enter thou into the joy of thy Lord.' However bitter may be the anguish of his family and friends at their bereavement, they have the consolation that his exemplary life justifies the belief that he has only been removed from this world of trouble to join the heavenly hosts in the world above where pleasures never cease, and troubles come no more."

Mr. JOHNSTON married a daughter of Judge BROWN of Kishacoquillas Valley, by whom he had a family of several sons and daughters. The daughters, we believe, are all dead. Only one of the sons is now living. Though the obituary notice, which is copied from the *Lewistown Gazette*, may be somewhat exaggerated, yet it shows the general estimation in which he was held as a man and a minister while living.

The following is a copy of the call presented to Mr. JOHNSTON from the congregation of East Kishacoquillas. Though not exactly in accordance with the form prescribed in the book, yet all will say it is in a very good form, and in some respects superior. It is said to have been in the hand writing of Master Arnold, a famous teacher and pensman of that day.

“ Mr. James Johnston, Preacher of the Gospel: ”

SIR:—We, the subscribers, members of the united congregations of East and West Kishacoquillas, having never in this place had the stated administration of Gospel ordinances, yet highly prizing the same, and having a view to the advancement of the kingdom of Christ, and the spiritual edification of ourselves and families, have set ourselves to obtain that blessing amongst us; and therefore as we have had the opportunity of some of your labors in this place, and are satisfied with your soundness, piety, and ministerial ability to break unto us the bread of life, we do most heartily and sincerely, in the name of great Shepherd of the flock, Jesus Christ, call and invite you to come and take the pastoral charge and oversight of us in the Lord. And for your encouragement, we do promise, if God do dispose your heart to embrace this call, that we will pay a dutiful attention to the word and ordinances of God, by you administered, that we will be subject to your admonitions and reproofs, should our falls and miscarriages expose us thereto, and will submit to the discipline of the Church, exercised by you agreeably to the word of God; and also that we will treat your person with friendship and respect, and behave in all things towards you as becomes christians towards their pastor, who labors among them in word and doctrine.

And further, as we are persuaded that those who serve at the altar should live by the altar, we do promise, in order that you may be, as much as possible, freed from worldly incumberances, to provide for your comfortable and honorable maintenance in the manner set forth in our subscription papers accompanying this our call during your continuance with us as our regular pastor. And in witness of our hearty desire to have you settle among us, we have hereunto set our names this fifteenth of March, Anno Domini, 1783.”

To this call is appended a list of sixty-nine names, yet familiar in the valley in the persons of their descendants.

Mr. JOHNSTON was in the 66th year of his age at the time of his death.

Since the preceding sketch was prepared I have been favored with the perusal of a letter addressed by Mr. WM. E. JOHNSTON, only surviving son of Rev. JAMES JOHNSTON, to Col. JOHN TAYLOR of East Kishacoquillas Valley, from which the following historical extracts are taken.

"My father was born on September 25, 1754, on a farm situated about four miles south of Shippensburg, Cumberland county, Pa. After completing an academical course at a classical school in Chambersburg, he and a brother entered the army of the Revolution. He was at the battles of Brandywine, Germantown, Monmouth, Trenton and Valley Forge. Whilst at Monmouth he was religiously impressed with the conduct of that good man WASHINGTON, and how he was protected by an all-wise Providence. My father was in a small frame house into which the wounded were brought, was assisting in the care of the wounded, (as he intended to be a physician in the first place,) Gen. WASHINGTON was in the saddle in front of the house, the British concentrated a part of their fire on the house. The first ball tore up the ground within a few feet of Washington, throwing the earth all over him. He never moved an inch, either to change his position, or to brush the dirt from his clothes. The next ball took the top from the chimney. The next went through the upper story. All this time the General was stationary.

After returning home, my father resumed his studies, and graduated at the college at Princeton, New Jersey, was licensed to preach in 1781 by the Presbytery of Cumberland (Carlisle). In 1783 the famous call from Kishacoquillas Valley was made out for him, which he accepted, and where he labored all his life. January 4, 1785, he was married to ELIZABETH BROWN. His family consisted of seven children, three sons, and four daughters. In a conversation with Judge KYLE, he said that one time in particular he remembered, whilst a boy, he came a straight course through the fields, on snow over the tops of the fences, to attend church in the old log meeting house, which stood at the west end of the late stone church, and not a spark of fire, much less fire-place or stove in the house. My sire stood up manfully to the work, with *surtout* buttoned to the chin, preaching to a full house, and not a shiver or a shake among the entire congregation, though the mercury was near zero at the time. Now, not all the language or eloquence in the world could say more, or half as much in favor of a christian people, as that single meeting of those sturdy, gospel-loving descendants of Scotch-Irish blood.

My father's brother John, who accompanied him to the army, was poisoned by eating bread prepared by some Jersey Tories; and it was a mere act of providence that saved him from the same fate. After arriving at the wharf in Philadelphia to take the boat for Jersey, he discovered that he had forgotten something, ran back to get it, and when he returned the boat had left, and so escaped the poisoned bread by which his brother died."

REV. MATTHEW STEPHENS.

HE was a native of Ireland, and came to this country an ordained minister. He appeared first in Synod, and was received at their sessions in 1785. He became a member of the Presbytery of Donegal. He was one of the original members of the Presbytery of Huntingdon at the time of its organization in 1795, being among those set off from the Presbytery of Carlisle. Before this time he had received a call, through the Presbytery of Carlisle, to the united congregations of Derry and Wayne on the Juniata, but not being installed, returned this call at the second meeting of the Presbytery of Huntingdon after it was constituted. At the same time he was appointed stated supply of the congregation of Shaver's Creek at the request of the people.

At the meeting of the Presbytery, October 4, 1797, he was called to become the pastor of Shaver's Creek, with the promise of a salary of upwards of £130, Pennsylvania currency. This call was accepted by him, and MESSRS. WILEY and JOHN JOHNSTON, were appointed a committee of installation, and he was accordingly installed on the 3d Wednesday of June, 1798. In April, 1804, Mr. S. was suspended from the exercise of the ministry on charges which are detailed in the historical part of this work. At the adjourned meeting in June following, his suspension was removed at the request of many members of Shaver's Creek congregation.

In 1810 his pastoral relation at Shaver's Creek was, at his own request, dissolved. On the last month of the year 1824, Mr. S. was again suspended from the exercise of his ministry. He died under suspension the following year. If MR. STEPHENS' conduct as a minister had been equal to his talents as a preacher he would have been held in honor and his influence for good would have been very great. He was undoubtedly a man of mind and of learning. He was a man of great and ready wit, very happy in repartee, but oftentimes very rough. If he had not had more than common power in the pulpit, he never would have been restored to the ministry after his first

suspension, by the request of his congregation. No minister of ordinary talents could have sustained himself for a year, under the many just grounds of complaint against him as a man. Mr. STEPHENS, among some others, fell a victim to the accursed drinking habits of those times. Naturally very impulsive and passionate, he seemed to lose all control of himself under the influence of liquor. His wit was keen, but not always very refined. On one occasion a young man, and perhaps a minister, being particularly concerned that all the brethren should be orthodox according to the Confession of Faith and the catechisms, was advised by some of the brethren that it might be well for him to test Mr. STEPHENS' orthodoxy. Accordingly he approached Mr. S. with this question, "Do you believe that we are all by nature children of wrath and heirs of hell?" Mr. S. instantly replied, "O man, do you believe it?" "Certainly I do." "Well then," said Mr. S. "*I wish you much joy of your inheritance!*"

On another occasion, he was sitting with a friend, perhaps the Rev. JOHN JOHNSTON, at his front door. A gentleman with whom Mr. S. was acquainted passed by, after which he seemed to fall into a brown study. All at once he exclaimed aloud, "*It won't do, It won't do.*" What won't do? inquired his friend. "Did you notice the gentleman that passed here a little while ago? Well, he is one of the homeliest of men, but God has given him an unusual degree of mind, and I was just reasoning out the compensations of Divine providence, in giving to one man personal beauty, but not much intellect; and to another a great intellect but no personal attractions, rather the contrary. But it won't do. There comes Sam. B. the homeliest man God ever made, and he has not an ounce of brains."

REV. DAVID BARD.

MR. BARD was born in Leesburg, Virginia. He was licensed by the Presbytery of Donegal, probably in the Spring of the year 1777, as he was in the fall of that year reported by the Presbytery to Synod as a licentiate. At the meeting of the Presbytery, held April 17, 1778, he announced his intention of taking a chaplaincy in the army, but in June following declared his change of mind. In October of 1778, he received, through the Presbytery, a call to the Great Cove in Virginia, and was ordained June 16, 1779, with a view to this field, as we suppose. He supplied this congregation for one year, when he received and accepted a call to the united congregations of Kittockton and Gum Spring, also in Virginia. The salary promised was to be paid, at least in part, in wheat, rye and corn. In 1782 he applied to be released from this charge. From the Spring of 1782 till the Spring of 1786, it is not known how he was employed, but at the time last mentioned he was called to Bedford, Pa., in which charge he probably continued till 1789, as in that year we find him making application to the Presbytery of Carlisle to be dismissed to the Presbytery of Transylvania, Kentucky. However in June of the next year he returned the certificate of dismissal, and at the same time accepted a call to Frankstown congregation, and was stated supply at the same time of Sinking Valley, where he resided at the time of his death, and where he is buried. In 1799, after serving the congregation of Frankstown for ten years, the relation was dissolved at his own request, and with the reluctant consent of the congregation, on account of his age, and other circumstances. The other circumstances referred to by the congregation in giving their consent, were, probably, his serving in Congress as a representative of the district in which he resided. This required his presence in the Capitol for a part of the year, and of course the congregation was left vacant during that time, or had to be otherwise supplied.

It is probable his congressional career commenced about the time of his resignation of the pastoral charge of Frankstown congregation. For several years—Dr. LINN, in an obituary notice of him, says—“for many years he was a Representative of the district in which he resided in Congress.” He died at Alexandria, Huntingdon county, Pa., on his return home from Congress, March 12, 1815, at the house of his daughter, Mrs. Doctor BUCHANAN. Dr. D. X. JUNKIN says, in an historical sermon of the congregation of Frankstown, that “he was elected to Congress the next year after taking charge of the congregation, and that he was elected continuously for twenty-two years.”

Mr. BARD was an anti-federalist, opposed to the administration of the elder Adams; and in this opposed in politics to his Huntingdon ministerial brother, the Rev. JOHN JOHNSTON. The anti-federalists were then called Republicans, and now claim the name of Democrats. How times and parties change! The only two sons of Mr. JOHNSTON now living in this vicinity are decided Democrats, while his father was nearly ousted from his congregation by those now claiming the name of democrat, because he was a Federalist. The corollary which we draw from all this is, that clergymen had better not allow themselves to become warm partizan politicians.

No doubt Mr. BARD mingled much in politics, and on the popular side, and was better qualified for the position than many others—perhaps than any other of his party then available. We confess to an enduring prejudice against ministers of the Gospel forsaking their high calling for civil office, except on extraordinary occasions. The result in most cases is, to subordinate the minister to the politician. Mr. BARD was a very respectable gentleman, and a very acceptable minister; but we agree with the concluding sentence of the Rev. Dr. LINN's obituary memorial—“He embarked with considerable zeal in politics, and it is to be apprehended, that being divided between the Church and the State, preaching the Gospel had not that prominence in his affection which it should have had.” One thing appears from the Presbytery's Records, that no member of Presbytery of those times was so frequently absent from the meetings of Church Courts. Indeed, at one time, he and another brother were cited before the Presbytery to answer for frequent and continued absences. He satisfied Presbytery by the reasons which he gave, and no doubt, among these reasons was the necessity of attending the Sessions of Congress. Mr. BARD was possessed of popular talents both as a preacher and a

politician, and he did not at any time forsake the pulpit because of his unacceptableness as a preacher. Nor ought it to be insinuated that he had no heart to the ministry, for during the recess of Congress he was constantly engaged in the appropriate work of his ministry. At the time of his death he was the stated supply of Sinking Valley church. He left a family of sons and daughters. Some of them lived to a very great age. Mrs. STEWART, a daughter of Mr. BARD, was living in Ohio in 1869 in the 90th year of her age. And we have of his descendants, grandchildren, and great-grandchildren among us to this day; and all of them who have come to maturity are zealous members of the Presbyterian Church. Mr. BARD was one of the original members of the Presbytery, though not present at the first meeting to organize.

REV. HUGH MORRISON.

MR. MORRISON was one of the original members of the Presbytery of Huntingdon. He was received as a licentiate of the Presbytery of Ronte, Ireland, by the Presbytery of Donegal, April 11, 1786. May 15, 1788, he was installed pastor of Buffalo, Sunbury and Northumberland, now within the bound of the Presbytery of Northumberland. During the continuance of his pastorate, in the year 1801, difficulties arose between Mr. MORRISON and a majority of the congregation of Buffalo, which resulted in his pastoral relation being dissolved by the Presbytery November 12, the same year. Of these difficulties a sufficiently particular account has been given elsewhere in this history. Mr. MORRISON was removed by death on the 15th of September, 1804.

Very little is known of his character and the estimation in which he was held as a preacher, even by tradition. The following communication was received from the Rev. Dr. ISAAC GRIER of Mifflinburg:

MIFFLINBURG, March 18, 1872.

DEAR BROTHER:—Yours came to hand a few days ago, and I delayed answering till I could see Mr. CLINGAN, now the oldest member in my church. His father moved up here from Lancaster county in 1800, one year before Mr. MORRISON gave up his charge here. He thinks he was not considered a very good preacher, but he cannot speak very definitely on that subject. He says his father would not present his certificate to unite with the church here till after he gave up the charge. I had not heard of his getting intoxicated except at weddings, when it was difficult for him to keep in bounds. But Mr. CLINGAN says he had a set of old cronies with whom he would meet and drink. He had two daughters who lived in this section for some time after his death; one died here, and the other was weak-minded and unfortunate, and is not.

In a history I wrote of the Buffalo church I find the following: The first regular pastor of Buffalo church was Mr. MORRISON, who came to this country from Ireland in the Fall of 1785, or early in the year 1786, a licentiate

under the care of the Presbytery of Ronte. The first mention of his name we find on the Records of the Synod of May 18, 1786, where it is stated—"The Presbytery of Donegal reported that they had, since our last meeting, admitted Mr. HUGH MORRISON, a licensed candidate from the Presbytery of Ronte in Ireland, to preach in their bounds, but his testimonials are not here to lay before the Synod." As that was the meeting of the Synod that divided the Presbytery of Donegal into the two Presbyteries of Baltimore and Carlisle, the next year the Presbytery of Carlisle presented to Synod the testimonials of Mr. MORRISON, of which the following is the record: "The testimonials of Mr. HUGH MORRISON, a probationer from the Presbytery of Ronte, in the kingdom of Ireland, were presented by Carlisle Presbytery, and were sustained by Synod."

In May, 1787, a call was given to Mr. MORRISON by the Buffalo congregation, in connection with the congregations of Northumberland and Sunbury." And in the records of Synod, 1788, May 22, is the following record: "Carlisle Presbytery reported that they had since our last, ordained to the work of the Gospel ministry, Mr. S. WILSON, in the pastoral charge of Big Spring; and Mr. H. MORRISON in the pastoral charge of Sunbury, Northumberland town and Buffalo Valley." The call to Mr. MORRISON is dated May 31, 1787, and signed by 17 from Northumberland, 8 from Sunbury, and 48 from Buffalo. The call does not state the amount of salary except in this language: "Further, we are persuaded that those who serve at the altar should live by the altar, we do promise, in order that you may as much as possible be freed from incumbrances, to provide for your comfortable maintenance in the manner set forth in our subscription papers attending this call." The subscription of Buffalo was £75.

Mr. MORRISON continued the pastor of these three churches upwards of fourteen years. The pastoral relation was dissolved November, 1801. Mr. MORRISON lived nearly three years after this, and died at Sunbury, September 15, 1804, where I suppose he was buried. I never heard of any charge against him, but that of drunkenness.

REV. DAVID WILEY.

DAVID WILEY was a licentiate of the Presbytery of New Castle, so it may be inferred that he was of American birth. He was licensed April 10, 1793, and ordained April 9, 1794, and installed pastor of Cedar Creek and Spring Creek at the same time. These congregations were in Centre county, the first named about three miles south of the present town of Boalsburg, and the other as far north of the town. The name of Cedar Creek has become extinct, the congregation being merged in that of Spring Creek. After the organization of the Presbytery of Huntingdon, he appears on the minutes as the pastor of Sinking Creek in connection with Spring Creek, as the immediate successor of Rev. JAMES MARTIN, though there is no record on the minutes of his call to, or installation in that congregation, but there is a record of his asking and obtaining a release from that part of his charge October 4, 1797.

Mr. WILEY continued to be the pastor of Sinking Creek till June 12, 1799, at which time the relation was dissolved, much to the regret of the congregation, as appears from the minutes, though they concurred in his request, recognizing the necessity, because (as is supposed) of their inability to support him after his separation from the other part of his charge.

Mr. WILEY could only have been the pastor of Sinking Creek for about one year. Mr. WILEY continued a member of the Presbytery, receiving appointments and supplying vacancies till April, 1801, when he requested and obtained a dismission to the Presbytery of Baltimore. He had removed to Georgetown where he engaged in teaching,

in which employment he continued till the time of his death, so far as is now known, or so long as he was capable of active employment. The time of his death is unknown. He was one of the original members of the Presbytery, and is believed to have been the first stated clerk of Presbytery. Though all are dead who could have given any information as to his character, acceptability, and success as a minister, yet we infer, from all the references to him in the minutes of Presbytery, that he was a very efficient member of the Presbytery, and a useful and generally acceptable preacher. One thing is certain, that he was a man of unblemished reputation, and much esteemed as a member of the Presbytery.

REV. ISAAC GRIER.

APPLYING to the Rev. ISAAC GRIER, D. D., of Mifflinburg, for some facts concerning the life of his father, the Rev. ISAAC GRIER, Sr., the following letter was received, containing a sketch of the life of his father. It is dated January 10, 1872:

DEAR FRIEND:—Your letter came to me just about the time I received a letter to go to Wilkesbarre to the funeral of my sister, and being absent from home all last week is my excuse for not answering your letter sooner. Some years since our Presbytery got an obituary book, and I was appointed to write my father's obituary. It was recorded in that book in the possession of Mr. SIMONTON, S. C., and the original sent to the Presbyterian Historical Society, but I can give you all that you may need.

The Rev. ISAAC GRIER was one of the eleven members that constituted the Presbytery of Huntingdon, April, 1795, and one of the five who constituted the Presbytery of Northumberland at its organization in October, 1811; and was the first member of the Presbytery that departed this life, having died August 23, 1814. His parents' names were Thomas and Martha, Scotch-Irish emigrants. Three brothers had emigrated to this country; two settled in the Carolinas, and Thomas in Franklin county, Pa. His son Isaac was born in 1763. He passed his preparatory course in the classical school of JAMES ROSS, who was then a celebrated teacher in Chambersburg. He was graduated in Dickinson College, Carlisle, in 1788; received under the care of the Presbytery, Carlisle, April 15, 1790, having studied divinity for the greater part of two years previously under the direction of the Rev. Dr. CHARLES NESBIT. He was one of those who formed the Belles-lettres Society in Dickinson College, and one of the first class of theological students under Dr. NESBIT, which was composed of four members; the others were Dr. SPEAR, Mr. SNOWDEN and Mr. JOHN BRYSON.

He was licensed December 21, 1791, and appointed a missionary to supply, during the Winter and Spring, the churches of Harrisburg, Paxton, Upper and Middle Tuscarora, Bedford, Great Cove, &c., and was as far west as Pittsburg, preaching several times in that place.

In the Spring of 1792 he was appointed to missionate on the West and

North East branches of the Susquehanna, and on through the State of New York. He commenced at Sunbury and Northumberland, June, 1772, and passed on to Milton, Warrior Run, Derry, Muncy, Williamsport, Pine Creek, Great Island, and up the Bald Eagle as far as where Jacksonville now stands. Thence he returned to the North Branch, passing along it up to New York State to Cooperstown, and from that to Albany and to Lake Champlain, visiting several places on the lake.

June 19, 1793, a call was put into his hands from the united congregations of Lycoming, Pine Creek, and Great Island, which he held under consideration, and on the 2d of October of the same year a call was put into his hands from the united congregations of Pitt Township and Ebenezer; on the same day he declared his acceptance of the former. He was ordained on the 9th of April, 1794, at Carlisle; Mr. PAXTON preached the sermon, Mr. CRAIGHEAD presided and gave the charge; and at the same time he was installed pastor of the congregations of Lycoming, Pine Creek, and Great Island, commissioners from the congregations being present.

He was married June, 1793, to Elizabeth, second daughter of Rev. Dr. ROBERT COOPER, pastor of Middle Spring, Cumberland county, Pa. He removed to Lycoming county, near to Jersey Shore, in the Spring of 1794; and in 1802, owing to his small salary, took charge also of a classical school. He received a call to the united churches of Sunbury and Northumberland, and removed to Northumberland in the Spring of 1806, and in addition to his pastoral charge, and supplying Shamokin church once a month, he took charge of the academy, or college as it was then called, in Northumberland. Under the unceasing labors of pastor and teacher, his health in a few years gave way, and he died of dyspepsia, August 23, 1814.

In a brief sketch of his life by Dr. SPRAGUE, he says: "As a teacher of the Latin and Greek languages, he is said to have had no superior in Pennsylvania." He had seven sons and five daughters; three sons and two daughters are dead.

Yours, in the Gospel,

ISAAC GRIER.

To this sketch we will only add, that the late Hon. ROBERT C. GRIER, one of the Judges of the Supreme Court of the United States, was a son of the Rev. ISAAC GRIER, Sr., and probably the oldest of his sons. Dr. ISAAC GRIER, the writer of the above sketch, is the beloved pastor of the Buffalo church, Union county, Pa. There is another son living in Danville, Pennsylvania, a lawyer of eminence, and an elder of the Presbyterian church of that place.

REV. JOHN BRYSON.

THE following sketch of the life of the Rev. JOHN BRYSON was received from the Rev. JOHN P. HUDSON, a son-in-law of Mr. BRYSON. There is nothing to be detracted from it, and nothing to be added to it. There need be no allowance made for the relationship of the writer to his subject :

WILLIAMSPORT, January 29, 1872.

DEAR BROTHER GIBSON :—In reply to yours of the 18th instant I shall endeavor to state such facts concerning the life and labors of the Rev. JOHN BRYSON as have come to my knowledge.

The Rev. JOHN BRYSON was one of the five members that constituted the Presbytery of Northumberland at its organization in October, 1811.

His parents were ROBERT BRYSON from the North of Ireland, and HESTER QUIGLEY of Cumberland county, Pennsylvania. Their sons were James, John, William and Samuel. His father died when the eldest son, James, was only eight years of age. His mother, a woman of ardent piety and indomitable energy, was thus left in charge of a helpless family, and a rearing a pious family and amply providing for their temporal wants. farm of 500 acres, but partially improved, and was eminently successful in John the second son, the subject of the present sketch, a child of many prayers, was born in Cumberland county, Pennsylvania, in the month of January, 1758. From a pious and widowed mother, under God, he received his earliest religious instructions and impressions, and that mother lived to see her son a devoted minister of the Gospel.

At the age of eighteen years he was draughted as a militia man in the Revolutionary service, under General POTTER. His term of service was about six months. After this he applied himself diligently to a course of study in preparation for the Gospel ministry. From childhood he had been of a thoughtful turn of mind ; but the precise time when he first indulged a hope in Christ, whether just before, or immediately after his tour of military service, is not known by surviving friends. He informed me that one of the strongest impressions on his mind after his conversion was "Woe is unto me, if I preach not the Gospel." Mr. BRYSON's classical studies were pursued, for the most part, in Orange county, Virginia, under the tuition of Dr. WADDELL, known as the "blind preacher," so highly extolled by Mr.

WIRT in his British Spy, and who was father-in-law to the late Dr. ARCHBALD ALEXANDER of Princeton Seminary. After finishing the course taught in Dr. WADDELL's school he took charge of the school and taught it successfully for two years, at the expiration of which he entered Dickinson College, Carlisle, then recently organized under the presidency of Dr. NESBIT. He was a member of the first class formed, and graduated in that venerable institution, and was one of the founders of the Belles-lettres Society in that college. His diploma is dated September 26, 1787.

Perhaps the following account of the first commencement in Dickinson College may be interesting to you. I take it from KLINE's "*Carlisle Gazette and Western Repository of Knowledge*," the first newspaper published in Cumberland county, and the furthest west in the States. The number from which I take the extract is dated October 3, 1787:

"On Wednesday, the 26th ultimo, was held the first commencement for degrees in Dickinson College. The trustees having obtained leave to use the Presbyterian church on this occasion, the exercises with which a crowded assembly of ladies and gentlemen were very agreeably entertained, were exhibited in that large and elegant building. At 10 o'clock in the morning the trustees, professors, and several classes of the students, proceeded in order from the college to the church. When all had taken the places assigned them, the president introduced the business of the day with prayer.

The following orations were then pronounced:

'A salutatory in Latin, on the advantages of learning, particularly by a public education, by Mr. JOHN BRYSON.'

'An oration on the excellency of Moral Science, by Mr. JOHN BOYSE.'

'An oration on the importance and advantages of Concord, especially at the present crisis of the United States of America, by Mr. DAVID MCKEEHAN.'

'An oration on Taste, by Mr. ISAIAH BLAIR.'

'An oration on the advantages of an accurate acquaintance with the Latin and Greek classics, by Mr. JONATHAN WALKER.'

After an intermission of two hours the following exercises took place:

'An oration on the nature of Civil Liberty, and the Evil of Slavery and Despotism, by Mr. STEELE SEMPLE.'

'An oration on the Pleasure and Advantages of the study of History, by Mr. DAVID WATTS.'

'An oration on the various and wonderful powers and faculties of the human mind, by Mr. JAMES GETTINGS.'

'Valedictory, by ROBERT DUNCAN.'

The degree of Bachelor of Arts was then conferred, by the principal, on the following young gentlemen, viz: JOHN BRYSON, JOHN BOYSE, DAVID MCKEEHAN, ISAIAH BLAIR, JONATHAN WALKER, STEELE SEMPLE, DAVID WATTS, JAMES GETTINGS and ROBERT DUNCAN."

After giving a synopsis of the Baccalaureate address, by Dr. NESBIT, the newspaper account closes as follows :

"The young gentlemen performed all these exercises with a probity and spirit which did them great honor, reflected much credit on their teachers, and gave ground to hope that the sons of Dickinson College will at least equal in useful learning and shining talents those of any other seminary.

Under whose direction the theological studies of Mr. BRYSON were conducted, we are uncertain. My impression is, from conversations with Father BRYSON during his life time, that he pursued his theological course under the direction of Dr. KING, of Mercersburg, Franklin county, and Dr. COOPER, of Middle Spring, Cumberland county. But it is stated in a memoir of the Rev. ISAAC GRIER, written by his son, the Rev. ISAAC GRIER, D. D., that he studied with Dr. NESBIT, in a theological class composed of four members, viz: MESSRS. JOHN BRYSON, ISAAC GRIER, SNOWDEN and Dr. SPEAR.

He was licensed to preach the Gospel by the Presbytery of Carlisle in the year 1789, the same year in which our General Assembly was organized. After he had been employed as a missionary by appointment of Presbytery for a few months, during which he labored in Martinsburg, Virginia, and in the region round about, he visited, by invitation, the congregations of Warrior Run and Chillisquaque. From them he received a unanimous call, signed by one hundred heads of families, dated November 3, 1790, and was soon after ordained and installed as their pastor. He was ordained and installed June, 1791.

September 7, 1790, he was married to Miss JANE MONTGOMERY, daughter of Mr. JOHN MONTGOMERY, Sr., of Paradise, Northumberland county, and settled on and improved the farm known as the Long Square, one mile from Warrior Run church. This charge he did not fully resign until the Autumn of 1841, after a ministry of fifty-two years. Soon after his settlement, on the application of the Presbyterian population of the town of Danville, and with the approbation of the people of his charge, he preached every third or fourth Sabbath in that town without pecuniary compensation. But his congregations becoming dissatisfied, after a few months, he withdrew and gave the whole of his time to his two churches. The kindness of Mr. BRYSON's congregations in granting the people of Danville, for a time, a part of their pastor's services, was followed with happy results. They were strengthened and prepared for settling a minister, and through the influence and exertions of Mr. BRYSON, the amiable and venerable JOHN B. PATERSON was called by them, and long and successfully served as pastor of the Mahoning church in Danville.

As the boundaries of the congregations of Warrior Run and Chillisquaque met or overlapped each other at Milton, Mr. BRYSON as soon or soon after he ceased preaching at Danville, made Milton one of the outposts where he stately preached on the afternoon or evening, at first of every

fourth Sabbath, and afterwards of each alternate Sabbath. After preaching twice at Chillisquaque, his custom was to go to Milton and hold a third service, thus accommodating those members of his congregations who were not able to go to their respective places of worship in the morning. Mr. BRYSON continued to preach statedly at Milton to December, 1811, when, from the increase of the population of the place, it became necessary to organize a congregation there, he retired and was succeeded by the Rev. Mr. Hood, who afterwards became pastor of the congregation of Milton.

Through the grace of our Lord, Father BRYSON was a laborious and zealous minister of the glorious Gospel of the blessed God. Being the only minister of our Church, during many years, in the forks of the Susquehanna, he preached often, on week days, on Fishing Creek and at different points in what is now Columbia county, also at Pennsboro' (now Muncy), and different places on the West Branch. Under his long and faithful ministry of the Word, his regular annual family visitations, catechising the children and youth, attending prayer meeting, &c., his charge was favored repeatedly with times of refreshing from the presence of the Lord, and grew and prospered. He was eminently a man of prayer, serving the Lord with all humility of mind. He was a mighty textuary. His sermons are replete with opposite quotations from the sacred scriptures, and he was habitually ready to quote largely and accurately from the Divine Word. One might almost have supposed that he had the whole Bible committed to memory. (Within the territorial boundaries of the original charge of Father BRYSON are now the churches of Muncy, Warrior Run, McEwensville, Milton, Chillisquaque and Mooresburg.)

With a spirit chastened by manifold afflictions, Mr. BRYSON was peculiarly fitted to pour the oil of consolation into the wounded and contrite heart. In private life, the graces of the christian character shown with delightful lustre. An affectionate husband, a tender parent, a kind and benevolent neighbor, his ear was ever open to the cry of distress, and his hand ready to relieve the wants of the necessitous, with exemplary liberality. At length, as the gracious Master was leading his aged disciple to the last experience on earth, the venerable minister essayed to gird up the loins of his mind, and gave, among others, the following testimony written down by me immediately after its utterance:

"In closing my earthly pilgrimage, I leave the world under a firm conviction that the doctrines of grace, as set forth in the standards of our church, and which as God has given me grace, I have endeavored to preach, are the pure doctrines of the Gospel; and in full and steadfast belief of their truth, especially of that great and cheering truth they prominently set forth of the imputation of a Saviour's righteousness received by faith alone, I enter the world of spirits and confidently commit my spirit to my merciful Redeemer and Judge, trusting that his righteousness is mine through faith, which is by the operation of his Spirit."

Early on the morning of the third day of August, 1855, at his residence in Northumberland county, the spirit of Father BRYSON returned unto

God who gave it. In the month of the previous January he had entered on the ninety-eighth year of his life, at the time of his death, the oldest minister of the Presbyterian church in the United States. During some days previous to his decease his sufferings were considerable; but as his dissolution drew near, those sufferings ceased, he passed away without a struggle and without a groan.

It was on the morning of the holy Sabbath, that most of the families of Warrior Run, Chillisquaque, McEwensville, and other congregations, filled the house and gathered around the home in which the beloved old minister had so long sojourned. And then in long and quiet procession, they went to the church in McEwensville, there to hear a funeral discourse delivered by Rev. JAMES CLARKE, D. D., (then pastor of Lewisburg,) from Psalms 16:15: "Precious in the sight of the Lord is the death of his saints." The body was laid in the congregational cemetery near the village, and the soul of Father BRYSON is, we trust, with the Good Shepherd who gave his life for the sheep.

Of the seven children of Father BRYSON, four survived him. Two died in early childhood. In 1832 his youngest son, Robert, a graduate of Dickinson College and Princeton Theological Seminary, died at the early age of 24 years, after faithfully preaching the Gospel for eighteen months, and about two weeks subsequent to his ordination.

I cannot give the precise dates and places of Father BRYSON's licensure and ordination and installation, or at the organization of the Presbytery of Huntingdon and Northumberland, both of which he was an original member. By writing to the Rev. ANDREW D. MITCHELL, Harrisburg, who has, in his possession all the records of the Carlisle Presbytery, and by reference to the early records of Huntingdon Presbytery, you can ascertain these facts if you deem it necessary.

With kindest regards to you and yours,

Yours in Church bonds,

JOHN P. HUDSON.

REV. JOHN BOYD PATTERSON.

REV. JNO. BOYD PATTERSON was of Scotch-Irish decent. His father was a native of the North of Ireland, and his mother was a Scotch woman. Immediately after marriage they emigrated to the United States of America, some time prior to active hostilities between the mother country and the American Colonies. Mr. PATTERSON took part, as a common soldier, in the Revolutionary struggle, and was engaged in some important battles in defence of his adopted country.

He was a stone-mason by trade, which occupation he followed in early life until, by the blessing of God on his honest industry and economy, he was enabled to procure a farm in Lancaster county, Pa., on which he lived to an advanced age, respected as a man of sound integrity, a consistent christian and an efficient ruling elder in the Middle Octorara church. He died in 1825, aged 82 years. His wife, who was a true helpmate, survived his husband only one week.

Their family consisted of two sons and five daughters, who all lived and died in the faith and hope of the glorious Gospel, in which they had been trained by the precepts and example of their pious parents.

JOHN B. PATTERSON was next to the youngest of the family, and was born A. D. 1773. Of his youth and early religious experience there is now no means of obtaining accurate information. It would seem to be a legitimate conclusion, that by the blessing of a covenant-keeping God on the instruction, example and prayers of these faithful parents, early piety had been secured to their offspring.

J. B. PATTERSON pursued his Academical studies under the direction of Rev. N. W. SAMPEL, at Strasburg, Lancaster county, Pa., and was employed as assistant teacher in the Strasburg Academy. At this time some young men were inducted into the ministry without going farther than Strasburg for their literary and theological education. But the importance of thorough education in the ministry was so

deeply impressed on the mind of Mr. PATTERSON that he refused to join them, and resolved to produce a diploma from some regular college or university, as the Constitution of the Church requires. Pecuniary difficulties lay in the way of a collegiate course. But rather than fail in this important qualification in the ministry, he proposed to earn the necessary means by his own manual labor. But when it was seen that his purpose was fixed the means were provided, and he entered the University of Philadelphia in 1793, and graduated A. B. 1795. After graduating he served some time in the capacity of tutor in the University. He was an accurate scholar in the Latin and Greek languages, and has left evidence of his having paid very considerable attention to the various branches of science, composing the college curriculum of those days.

He studied theology under the superintendence of Rev. N. W. SAMPEL, at Strasburg, and was licensed to preach by the Presbytery of New Castle in 1797. Immediately after license he was employed by the General Assembly as a Missionary, and was sent to supply some vacancies in the State of Maryland.

He afterwards went as missionary through the northeastern part of Pennsylvania and into the State of New York, and on what was then called the Genesee country. On his return he passed through Northumberland county, Pa., and lodged at the house of Rev. JOHN BRYSON, in Warrior Run. Mr. BRYSON informed him of the congregations of Derry and Mahoning (or Danville), where churches had been lately organized, and advised him to visit them, which he did; and in the Fall of 1798 he received a unanimous call to become the pastor of these united congregations. He accepted the above call, and in 1799 he was ordained and installed pastor of these congregations by the Presbytery of Huntingdon.

In 1802 he was united in matrimony with Miss REBECCA BOYD, who, being a woman of active mind, ardent piety, and great decision of character, proved to be a useful helpmate to him in his sacred vocation. He had four sons and five daughters, who grew up to adult age. And although his salary never exceeded \$400 per annum, and that not promptly paid, yet he managed to give three of his sons a liberal or collegiate education, and to assist them in the pursuit of their professional studies; and besides all this, he left property sufficient to make comfortable homes for the other children.

Mr. PATTERSON labored peacefully, with acceptance and with a good degree of success in the congregations of Derry and Mahoning, till

the year 1831, when the pastoral relation between him and the congregation of Mahoning was, at his request, dissolved; that congregation having become able and desirous to have the whole of a pastor's services.

From this time his ministerial labors were chiefly confined to the congregations of Derry and Washingtonville, a village in the vicinity of which he resided, and where a church had been organized.

He lived in those days when ordination and installation were regarded as sacred Divine institutions, and when the formation of the pastoral relation between minister and congregation resembled that unicon of which it is written, "What God hath joined together let no man put asunder." He was the regularly installed pastor of the Derry congregation for forty-four years; and he resided in the same place during his whole ministerial life.

Mr. PATTERSON was one of those old-fashioned divines who delivered their sermons *memoriter*. He was in the habit of writing out his discourses in full and committing them to memory, and although he always carried his manuscript to church in his pocket, he was never known to make use of it in the pulpit. His chirography was unfortunately so nearly hieroglyphical as to render it illegible, so that while he left bundles of written sermons, no one has been able to read them. It is not known that any of his sermons have been printed.

He was, from conviction, an Old School Presbyterian. He adopted the Westminster Confession of Faith, Form of Government, and Book of Discipline, without any mental reservation. In receiving the public symbols of our church he made no exception to any article in them. He was once invited to marry a couple, and when he arrived at the house and ascertained that the bride was sister to the groom's former wife he left straightway, refusing to solemnize the contract, which, according to his creed, was unlawful.

He was conscientiously observant of punctuality in the fulfilment of all his engagements. Neither heat or cold, wet or dry, was made an apology for non-attendance when he had made an appointment or had a ministerial duty to discharge. And his place was seldom vacant in the Courts of the Church when it was his duty or privilege to attend.

By his assiduous and serious attention to the business of Church courts he acquired a character for sobriety, justice and moderation, which enabled him to exert a good and salutary influence on the

action of those bodies. He was regarded as a pacificator among his brethren in times of excitement and diversity of views or feelings. And some times when, for prudential motives he was "slow to speak," his views were called for by the members of Presbytery; and long since his voice has ceased to be heard, his sentiments have been quoted as authority on various subjects.

As an evidence of the estimation in which he was held by his brethren, he was chosen Moderator of the Synod of Philadelphia at its sessions held in Harrisburg in 1817.

His chosen mode of traveling was on horse-back. He kept a good hackney, whose only use was to carry him in the performance of his pastoral duties, and in his longer journeys in attending the meetings of Presbytery and the Synod. By the same mode of conveyance he went to Philadelphia—130 miles—to attend meetings of the General Assembly, to which he was frequently a delegate in the early part of his ministry.

In his common intercourse with society he was free and familiar—but always maintained the dignity of a christian minister. While fond of innocent mirth and hearty good cheer, he always discountenanced improper levity and frowned on any thing mean, immoral or unchristian, in either word or deed.

He endeavored, as much as in him lay, to "live peaceably with all men," and taught, by both precept and example, that it is better to "suffer loss than to go to law." A little incident will illustrate: Mr. PATTERSON resided on a farm and his neighbor W. G. on an adjoining farm, was a careless, indolent and vicious man, whose chief protection to his crops was a pack of dogs. Mr. P. was careful to keep a good fence on the line between their farms. But on a certain occasion Mr. P.'s cattle broke over on his neighbor's ground, and the dogs were set on them and killed a valuable ox. W. G. expected a visit by a civil officer as a matter of course. But Mr. P. overlooked the whole affair, showed no signs of displeasure or resentment, and made no demand for restitution for his loss. This treatment of the case so operated on the mind of his neighbor that he gave orders that the dogs should never be set on Mr. PATTERSON's cattle again.

The following is an extract from an obituary notice published by the Presbytery of Northumberland, shortly after his decease:

"Though he would have been the last of men either to give or sanction flattery of the living or the dead; yet the Presbytery feel that it is only a proper tribute to his memory to say that he was a man of good talents and

acquirements, a sound and pious preacher, a judicious counsellor, cautious in forming intimacies, but firm in his friendship, almost proverbially prudent, mild in manners, and one who scarcely ever, if at all, had an enemy.

"Natural diffidence and modesty drew a veil over his talents and caused him to shun public notice; and while they brightened his private character, seemed rather to have repressed his mental energies and prevented him from occupying a more conspicuous place in the church than he ever reached.

"Few christians lived outwardly more consistently than he did. Not long before his death he said to a brother, that he had been reviewing his course *as a preacher*, and if he had his life to live over he did not see that he should alter it in the least. We can all testify that he preached Christ and him crucified fully, plainly, affectionately and faithfully."

He was severely afflicted (with gravel) during the last few years of his life. Yet he continued to preach regularly till the Sabbath previous to his death. His death was somewhat sudden. Being in his usual health he was suddenly called to endure extreme pain. Although by surgical assistance he obtained relief, he was so exhausted as to be unable to resuscitate. His last moments were calm and peaceful—his body free from pain, and his mind clear and unclouded. When the time of his departure was at hand he said, "I have been long looking to the event and I am not afraid to die. I am a sinner saved by grace." And after giving some directions to his family in relation to their future course, he closed his eyes and departed in peace. He died May 8, 1843, in the seventy-first year of his age. He was buried in the grave-yard at the Mahoning Church, Danville.

As a token of affectionate remembrance the congregations of Derry and Mahoning erected a suitable monument over his grave.

NOTE.—This sketch of the life of the venerated JOHN B. PATTERSON was written by his son, the Rev. MATTHEW B. PATTERSON, of Freeport, Ill., and forwarded to me, accompanied with the following note:

FREEPORT, February 8, 1872.

DEAR BRO.—I have endeavored to comply with your request in furnishing you a sketch of my father's life and death. I hope it will serve the purpose you have in view. You are at liberty to make what use of my notice that you may think proper.

Yours, truly,

M. B. PATTERSON.

REV. ASA DUNHAM.

I AM indebted to the courtesy of the Rev. W. SIMONTON, S. C. of the Presbytery of Northumberland, for the following sketch of the life of Mr. DUNHAM, transcribed from the Obituary Book of the Presbytery of Northumberland:

"The Rev. ASA DUNHAM was the son of NEHEMIAH DUNHAM, who was descended from the Puritans, and was a man of ardent piety, sterling integrity, and great independence of character. ASA was born in Piscataway, Middlesex county, New Jersey, and at an early age removed, with his father, to Kingwood, Hunterdon county, N. J. At what time he became hopefully pious is not now known. His preparatory studies for the ministry were commenced late in life.

"He pursued his classical and theological course in New Brunswick, New Jersey, and was licensed and ordained by the Presbytery of New Brunswick. His first pastoral charge was the united churches of Oxford, N. J., and Upper Mt. Bethel, Pa. At what time he settled in these churches, and removed from them, cannot now be ascertained. He removed from Oxford and Mt. Bethel to Hemlock township, Columbia county, Pa., and preached at Briar Creek and Catawissa. For a number of years prior to his death he was without a pastoral charge.

"He was zealously interested in the Theological Seminary at Princeton, and spent several years as an agent in collecting funds for the endowment of that institution. He was also deeply interested in the missionary operations of the church.

"During his settlement over his last pastoral charge his dwelling was destroyed by fire, and every member of his family, to wit: his wife, mother and two daughters, perished in the flames. He died on his farm in Hemlock township, Columbia county, Pa., in the autumn of 1825, in the 73d year of his age. Mr. DUNHAM had five wives, (*separatim et seriatim*,) the last of whom survived him some years."

As to his character as a preacher, another writes: "He was not considered a good sermonizer, but an excellent exhorter."

Mr. DUNHAM was first received by the Presbytery of Huntingdon from the Presbytery of New Brunswick, April 10, 1798, and the next day was appointed to represent the Presbytery in the General Assembly, in connection with the Rev. JOHN JOHNSON. At the division of the Presbytery in 1811, he fell within the bounds of the Presbytery of Northumberland.

Attendance upon the meetings of the General Assembly, in those times, was no pleasure trip; as it implied long and fatiguing rides on horse-back, over rough roads.

REV. ALEXANDER M'ILWAINE.

THE Rev. A. McILWAINE came from Ireland to this country in the latter part of the year 1797, or the beginning of the next year. He was a licentiate of the Presbytery of Letterkenny, "in the Kingdom of Ireland." He made application to be received under the care of the Presbytery of Huntingdon at its stated Spring meeting in 1798, but not having the collateral testimony which the Synod required, besides the formal and usual testimonials always required, he was not at that time received, but permitted to labor within the bounds of the Presbytery till the next meeting. At an adjourned meeting held in January, 1799, the way being clear, he was received as a candidate under the care of the Presbytery. On the 2d of October of the same year he received and accepted calls from Upper Tuscarora and Little Aughwick congregations. He was ordained and installed as pastor of the before named congregations, on the 5th day of November following. Mr. McILWAINE appears to have been a man of feeble constitution. He only lived to labor for a few years in these congregations. He died on the 6th of March, 1807. He died of consumption. All reports concerning his character as a man, and as a minister, are very favorable from those who had opportunity of knowing.

REV. WILLIAM A. BOYD.

THE Rev. W. A. BOYD was a native of Lancaster county, Pa. He graduated at Dickinson College in the year 1809. Was licensed to preach the Gospel by the Presbytery of New Castle. He received calls from the united congregations of Spruce Creek and Sinking Valley, in the latter part of the year 1816, which he accepted, and was ordained and installed pastor of said congregations April 2, 1817. In the Fall of 1821, he resigned his charge on account of ill health. He died of consumption on the 11th of May, 1823.

The late venerable Dr. LINN of Bellefonte, who was co-temporary with him, but lived long afterwards, thus speaks of him in an obituary notice: "He was a young man of good mind, and fine taste. His sermons were prepared with much care, and combined in a short compass a great deal of good matter. He was highly esteemed in his congregations, and was a good member of Presbytery."

REV. JOHN COULTER.

THE Rev. JOHN COULTER was a native of Ireland. He came to this country while young. He studied Theology under the direction of the Rev. NATHANIEL SAMPLE of New Castle Presbytery, and received licensure from that Presbytery. He was dismissed as a licentiate to the care of the Presbytery of Huntingdon in 1801, having received calls from the united congregations of Lower and Middle Tuscarora, over which he was ordained and installed August 11, 1801.

He continued to be the pastor of those churches till his death, which took place June 22, 1834.

The late Rev. Dr. LINN gives the following summary of his character as a minister and a presbyter.

“He was a good and faithful pastor, industrious in the performance of his duty, reproofing and exhorting publicly and privately, with all the kindness of a true friend, and as one who was to give an account of his stewardship. He was very regular and punctual in attending to the judicatories of the church. He was very seldom absent from meetings of Presbytery, or of Synod, and often represented the Presbytery in the General Assembly. He was well acquainted with the business of church courts, and was a good and prudent counsellor. In any difficult cases he was always looked up to for his opinion and advice, which were always considered sound and good. In his removal, the Presbytery lost one who was deservedly accounted a father amongst them.”

At the first meeting of the Presbytery, after the decease of Mr. COULTER, the following minute was adopted:

“The Presbytery record with unfeigned sensibility, though with humble acquiescence, the recent afflictive dispensation of Divine Providence in the removal by death of the Rev. JOHN COULTER, one of the oldest and most efficient of our members. While we mourn his removal from his earthly

sphere of most exemplary activity and usefulness, we would faithfully cherish in our memory his many virtues, especially his uncommon punctuality, and his prudence as a member of our ecclesiastical judicatories, and entertain the pleasing hope that he now rests from his labors, and his works do follow him to the sanctuary above."

Mr. COULTER was the stated clerk of Presbytery at the time of his death, and had held this office from 1811. He left a family of sons and daughters. We have no particular knowledge of any of them, except one son, who studied for the ministry, graduated at Jefferson College, was licensed by the Presbytery October 4, 1833, and died in a few weeks after his licensure, and a few months before his father.

REV. JOHN HUTCHESON.

OBITUARY published in the *Presbyterian* of November 23, 1844, signed M. written, it is supposed, by a brother who was well informed of the facts pertaining to the life and death of the deceased :

He was born on the 17th of December, A. D., 1775, in Dauphin county, Pa., was brought up on a farm with his father, until of sufficient strength to attend a grist and saw mill, which he did until near twenty years of age. He then spent three years in learning the languages, occasionally teaching school to procure necessary means. He entered Dickinson College, Carlisle, and graduated at that seat of learning in 1802, under the celebrated CHARLES NISBET, D. D. He was licensed to preach in the Fall of 1804, and received a call from the congregation of Mifflintown and Lost Creek, in the Summer of 1805, where he continued to labor until the commencement of his last illness, a period, a little exceeding thirty-nine years. He was attacked in January, 1837, with an alarming hemorrhage of the lungs, which prevented his preaching for six weeks, after which he continued till the 8th of October, 1844, when he had a return of the hemorrhage, and after repeated and profuse bleeding from the lungs, his life was terminated by the extreme prostration, at half past six o'clock on the morning of the 11th of November.

The life of our excellent friend was checkered with repeated afflictions, by which he was bereaved of ten children and two companions, the latter of whom he survived about twenty months, leaving behind but one son to represent the household and the family name. Our acquaintance with the venerable pair justifies us in saying, "They were lovely in life, and (except in point of time) in death they were not divided." But though so often bereaved, our friend never sank into any gloom. His faith seemed to pass through every cloud of



REV. JOHN HUTCHISON.

adversity, to a serene sky, and his hope served him as an anchor in every tempest. His expressive countenance however sobered and moderately overcast with the becoming emotions of sorrow, anon brightened with the play of the sunbeam of satisfaction, and easily relaxed into smiles of good-nature, and joy was diffused again over his features. He was favored to enjoy a happy temperament, which rendered him an agreeable companion wherever he went. Of his own family circle he was the life. His was a cheerful hearth, and "joy and gladness with the voice of thanksgiving," were there. His mornings and noons, and evenings, were a constant succession of scenes and sayings, adapted to inspire contentment and pleasure, good feeling, and often mirthful joy, in all who were under his roof. And there from time to time were many of all ages who loved his company as he did theirs. His Godliness indeed verified the promise, both of this life and that which was to come. His was not a gloomy religion. There were some traits of primitive simplicity in his habits worthy of imitation. Very remote from all ostentation, he still knew what was due to his station, and he aspired to nothing in outward circumstances but what comported with his calling, and is expressed in Agur's prayer—and he observed the golden mean. His home, his table, his apparel, his person, his household economy, his travelling equipage, were all expressive of the neatness, and the order, and native sense of propriety, which characterized him, and without anything antiquated, he was a gentleman of the olden time. His scholarship was very respectable, and his familiarity with the Greek and Latin languages was not allowed to rust. He was well known as a Theologian in the Presbytery of Huntingdon, and a firm defender of the faith as set forth in the doctrines of the Reformation; and on his death-bed it gave no small satisfaction to remember what he had held and preached, as he several times intimated—thus giving his last and dying testimony to the Calvinistic sentiments, which he uniformly exhibited in the course of his life and labors. He was a very punctual attendant on the courts of the church, while health permitted, when, with a mixture of dignity and pleasantry, he was always ready to bear his full part and just responsibility. He was willing to bear reproach rather than shrink from duty, and while he could show courtesy to his brethren who differed from him, he was firm and unwavering in the assertion and maintenance of what he deemed right. His life was one of much activity, and he labored till his Master bade him rest

from his labors, and his closing discourse was remarked as peculiar, beyond his usual efforts, and an impressive valedictory. It was on 2d Peter, 1st Chapter, 5-7 verses.

His habits were industrious. His early rising was the secret, perhaps of his longevity, for his frame was not athletic. In travelling past the town at daylight, or a little after, we have found him with his axe at his accustomed exercise. His usefulness to the rising generation was considerable, as a classical teacher, for many, perhaps twenty years.

But we draw our notice to a close by a brief sketch of his pastoral labors and of the final scene: His pastoral charge, formerly held by the Rev. Dr. BROWN, of Canonsburg, was assumed soon after the resignation of Dr. BROWN, and was never changed for another. On a slender support, which, with skillful management, was made to suffice, he continued to labor for nearly forty years, honored and beloved by his people. He witnessed their gradual growth in numbers and in grace; and a second or third generation occupies the room first filled by the generations by-gone. Instead of the fathers are the sons; instead of the mothers, the daughters; and, verifying the saying of JOHNSTON, our friend was living already as it were, with posterity. Two neat and spacious edifices he lived to see erected for the accommodation of his flock, and well filled, alternately, with respectful and attentive hearers of the word, many, if not all of whom he has left well instructed, rooted and grounded in the faith, and doers as well as hearers of the same; whom with fervent prayer, in his last hours, he commended to the great and Chief Shepherd, that they might be kept united, and might meet him in glory, to the praise of the Redeemer. And now that we are arrived at the place described by YOUNG, so beautifully, as the "chamber where the good man meets his fate:"

"Privileged beyond the common walks of life,
Quite on the verge of Heaven"—

we shall let him speak for himself. While blood was spouting at intervals from his lungs, he betrayed no alarm; and when an interval occurred to speak, he said he felt happy. For his kind and unwearyed attendants he prayed, and manifested great satisfaction in their services; was patient, but desirous of an early and easy departure. On inquiring the hour on Sabbath last, and being told it, he said, "Why am I kept here so long?" and he prayed, "Come Lord Jesus,

come quickly,"—and then said, "perhaps I am impatient," and prayed to be forgiven. At some time, he remarked that he was clear and peaceful, had no doubts or fears, was established on the Rock of Ages, had no raptures as some had, but he expected God would give him a foretaste of the joys of Heaven before his departure ; and afterwards he did experience some rapturous enjoyment. Finally he fell into a slumber and never woke. "Mark the perfect man, and behold the upright ; for the end of that man is peace." On Wednesday, the 13th of November, and after the interment, a discourse was delivered from 2d Timothy, 4:6-8 verses ; and the religious services of the occasion were shared by ministers of our own and of the Associate Reformed and Lutheran denominations—not without much tenderness and emotions which almost impeded utterance.

REV. WILLIAM STUART.

HE was a native of Ireland, born in a small village near Londonderry, in the county of Donegal, on the 18th of July, 1759. He emigrated to America early in life, and first settled in the State of Delaware, where he acted for some years in the capacity of a teacher.

Having his attention turned to the gospel ministry he passed through a preparatory course of study at the Newark Academy, and entered Dickinson College, Carlisle, then under the presidency of Dr. NISBIT. Here he was graduated in the year 1795.

Leaving college he prosecuted his theological course, privately, under the direction of Rev. JOHN MCCRERY, and was licensed by the Presbytery of New Castle, A. D., 1797. For several years he acted as an itinerant in the bounds of his Presbytery—when he came into the bounds of the Presbytery of Huntingdon, preaching as a candidate.

Visiting the congregation of East Penns Valley, Sinking Creek and Spring Creek, he received a call to become their pastor. Mr. STUART accepted the call, and was ordained to the gospel ministry, and installed pastor of these churches by the Presbytery of Huntingdon, October 6, 1801.

In these relations he continued faithfully and punctually to perform his duties until April, 1804, when he gave up the charge of East Penns Valley congregation, and divided his labors equally between the Sinking and Spring Creek churches. These churches he served for thirty-three years, until the autumn of 1834, when he was providentially laid aside by the fracture of a limb, (caused by the kick of a horse,) in returning from preaching on Sabbath. In consequence of this he was compelled to resign his charge, having sustained the

relation of pastor until he had entered his seventy-sixth year. He continued to reside in the bounds of his former charge during the remainder of his life, beloved by those to whom he had so long ministered. When able, he participated with them in religious ordinances and exercises, but for some years before his death, the infirmities of age and his want of hearing, placed these privileges beyond his reach. Shut out from much satisfactory communion with others, he spent much of his time in communion with his God. He devoted his leisure hours to *reading, meditation* and *prayer*, and in such exercises found his chief enjoyment. He *fed* upon the precious truth of God, which he had so long ministered to others, and with which he had become so familiar.

His general health through life was good, though he had by no means an iron constitution. He was seldom sick for any length of time, and his last sickness was of short duration. Ten days previous to his death he was attacked with inflammation of the lungs, which rapidly brought him to the close of his earthly career. He was sensible throughout his illness, and spoke of his departure with composure and calm confidence in Christ. "I know," said he to the writer, "in whom I have believed. 'The Lord is my Shepherd, I shall not want.' 'Though I walk through the valley of the shadow of death, I will fear no evil.' "

His strength declined daily until the morning of March 30, 1848, when he calmly "fell asleep," having reached the eighty-ninth year of his age. He left an aged partner (who only survived him about two months,) and two children, a son and a daughter, to mourn his departure.

Mr. STUART was an *instructive* preacher. His discourses were carefully prepared. He wrote and memorized all his public exercises. He did nothing extemporaneously. His sermons, his sacramental exercises, and his prayers were all committed. He was *punctual* in the discharge of duty. In the whole course of his ministry he never failed in fulfilling his Sabbath appointments, save in two instances, in which it was not possible to do it. In one instance, he swam his horse across a stream that lay between him and his church, in order not to disappoint his flock.

He was for years the *oldest* member of the Presbytery of Huntingdon, and one of the patriarchs of the Presbyterian church.

He lived to baptize, to receive into communion, and to marry *children* and CHILDREN'S CHILDREN among the people of his charge.

"Having served his own generation by the will of God," "he died in a good old age—an old man and full of years."

Mr. STUART was buried in the grave yard of the Sinking Creek church; and a sermon adapted to the occasion was preached in the church, by the pastor, on Sabbath, April 9, following, from Zachariah, 1:5—"Your fathers, where are they? and the prophets, do they live forever?"

NOTE.—The foregoing sketch of the life of Father STUART was prepared by Rev. ROBERT HAMIL, D. D., a successor of Mr. STUART, and read before the Presbytery, and entered in the Obituary Book of the Presbytery. Dr. HAMIL is still the pastor of Spring and Sinking Creek churches.

REV. THOMAS HOOD.

DIED at his residence in Lewisburg, Penn'a, on Friday, the 17th of March, 1848, the Rev. THOMAS HOOD, in the sixty-seventh year of his age.

The deceased was born in Chester county in July, 1781. His parents were JAMES and JANE HOOD. At the early age of seventeen he was graduated with honor to himself in Dickinson College, which was then under the care of the venerable Dr. NISBET. Soon after completing his collegiate course, he entered on the study of Theology under the supervision of the Rev. NATHAN GRIER of Brandywine. In 1802 he was licensed to preach the Gospel by the Presbytery of New Castle, and in 1805 he was installed pastor over the congregations of Buffalo and Washington, by the Presbytery of Huntingdon. In October, 1812, he was installed pastor over the Milton Church one-fourth of his time, by the Presbytery of Northumberland. It was not long, however, until this congregation required half of his time. In two of these congregations, Buffalo and Milton, he continued to preach with fidelity and earnestness until a short time before his death, when, in consequence of declining health, he was obliged almost entirely to desist from preaching.

As a preacher he was popular. His personal appearance in the pulpit was commanding, and his talents and acquirements were highly respectable.

He was an affectionate husband, an indulgent parent, a kind friend, a consistent christian, and a useful minister.

His discourses were practical and persuasive rather than argumentative. As a man, as a christian, and as a minister, he was exemplary. His modesty and natural diffidence, which were not unfrequently construed into haughtiness, prevented him from occupying that elevated position in the church and in deliberative assemblies, to which his talents and acquirements fairly entitled him. It is true he

had his faults. These however were but few and scarcely perceptible, while his virtues were numerous and prominent. Those who knew him best valued him most. When called to give an account of his stewardship he was prepared for the summons. He said he relied entirely on the merits of Christ for salvation, and that he was perfectly resigned to the will of his Heavenly Father. His end was peaceful; it was such as became a christian and a christian minister. He died comfortably to himself, honorably to the Saviour, and in such a manner as to recommend religion to those who survive. "Mark the perfect man, and behold the upright, for the end of that man is peace." "Let me die the death of the righteous, and let my last end be like his."

Mr. Hood was married twice. His first wife was Miss MARY HAZLETT, to whom he was married April 16, 1803, and by whom he had seven children. Mrs. Hood died November 10, 1840, greatly beloved for her humble and unobtrusive piety, and many social and domestic virtues. He was married a second time to Miss HANNAH McCLURE, a lady of sterling worth, on the 4th of March, 1845. This marriage contributed greatly to his comfort during his last years. He was eminently happy in his marriage relations. Mrs. Hood and two daughters, by his first wife, still survive to mourn his loss. His remains now repose in the cemetery near Lewisburg, in the midst of those who were his hearers, where they will rest in peace until the morning of the resurrection."

(Obituary Book of the Presbytery of Northumberland, p. p. 9-11.)

REV. JAMES THOMPSON.

THE Rev. JAMES THOMPSON was a native of Union county, Pa. He studied Theology under the care of Rev. THOMAS HOOD of Northumberland Presbytery, and was licensed by that Presbytery in 1817 or 1818. February 3, 1819, he was received as a licentiate by the Presbytery of Huntingdon, having been called to the pastoral charge of Shaver's Creek and Alexandria. On the 7th of April following he was ordained and installed pastor of these congregations. He continued to be the pastor of said congregations till the year 1830, in which year he was removed by death on the 8th of October. He was cut off by a violent disease, and in the midst of his usefulness in his congregations.

The following character is given of him by the late Rev. Dr. J. LINN of Bellefonte: "He was a vigorous, active young man, much esteemed by the people of his charge, and accounted a good member of Presbytery." He married Miss ELIZA STEWART of Alexandria, who still survives with the children, one son and two daughters.

REV. JAMES H. STUART.

MR. STUART was a native of Philadelphia. He was the son, and the only son of Mr. JAMES STUART, who was long an elder in the 3d Presbyterian Church of that city—Old Pine Street Church, so distinguished for the eminency of its pastors, among whom was Rev. Dr. ARCHIBALD ALEXANDER. In the life of Dr. A. ALEXANDER, written by his son, the following mention is made of Mr. STUART, the father of Rev. J. H. STUART.

“Among the excellent private christians who were members of this Church, Mr. JAMES STUART deserves honorable mention. He was a native of Ireland, and long occupied the place of ruling elder. To a natural temperament of great ardency, he added evangelical knowledge and a remarkable disposition to be useful. He was gifted in prayer, assiduous and affectionate among the poor and suffering, and a valuable aid to his pastor. It is but a few years since he died, full of years, and venerated by all who knew him.”

This was written 1855, many years after the death of his son, the subject of the present notice. Mr. J. H. STUART was educated at Princeton, both as to his literary and theological education. He was licensed and ordained by the Presbytery of Philadelphia.

Having preached in the congregations of East and West Kishacoquillas and Little Valley, he received calls from each of them. From East Kishacoquillas for two-thirds of his time, and from the twolast mentioned, each for the other third of his time. After some deliberation he accepted the united calls from East and West Kishacoquillas, and was installed as their pastor on the 26th day of October, 1827. He continued but a short time in this connection. It pleased God to afflict him with a lingering disease, by which he was disqualified from ministerial labors, and under which he finally sunk. He died on the 27th of February, 1829, and was interred in the grave-yard of East Kishacoquillas church. His inten-

tion was to go to another field of labor in the West, but God in his providence directed him to settle in the before named congregations. His coming among them was the means of uniting them in feeling, and healing some very unhappy divisions which had existed among them. He was a pleasant, promising young man. He was all that might have been expected in the son of such a father. His brethren of the Presbytery esteemed him very highly, and would have been, glad, had it pleased providence, that his life had been prolonged among them, that they might have enjoyed his company and counsels in their meetings.

He married after his settlement in East Kishacoquillas, Miss LAW, whose father resided in Mifflintown. She was a lady of great beauty, and of superior mental and moral endowments. She afterwards married General FOSTER of Harrisburg, and is still living; at least we have not heard of her death. She had one son by her first husband, who is now dead. If we mistake not he was lost at sea.

REV. WILLIAM REED.

MR. REED was a native of Mifflin county, Pa. He was a graduate of Jefferson College; and after a course of Theological studies in one of our Seminaries, he was licensed by the Presbytery of Huntingdon, in 1832. He offered himself to the Western Foreign Missionary Society as a candidate to labor in the foreign field. His offer was accepted, and he was ordained in May, 1833, with a view to entering on that service. He received a commission for India, and sailed shortly after. He reached Calcutta and continued sometime in study to prepare himself for his work. But his health failing him, he was advised to return home. He set sail with this view, but died on the passage shortly after he had embarked.

He was a very pious, devoted young man; but he had a very feeble constitution which was not sufficient to bear the hardships which the foreign missionary must endure. The disease, which at last proved fatal to him, had been long preying on his system. He fell a victim to it when he was in sight of his intended field of labor. He died on the 12th of August, 1834.

REV. THOMAS I. KEATING.

HE was a native of Huntingdon county, Pa. His parents were Roman Catholics. He was in early life bound out to a mechanic in Bellefonte, to learn a trade. He was thus thrown into the society of Protestants; and there he embraced the Protestant Presbyterian faith, more from his own judgment than from any direct influence on him by others. As he was fond of reading, and being in situations favorable to it, he improved his mind very considerably on the leading doctrines of the gospel, as well as on other subjects. After some time he felt a very strong desire to enter the ministry, if practicable. Being encouraged, he then turned his attention more particularly to the study of Theology. During a part of the time he was under private instructions, and a part he spent at the Western Theological Seminary, Alleghany City, Pa. He was taken under the care of Presbytery as a candidate for the ministry, April, 1834, and was licensed to preach the gospel, April 9, 1835. He was ordained *sine titulo* in 1837, with a view to perform missionary labor within the bounds of the Presbytery. But God cut short his days. He never preached more than two or three times after his ordination. He died on the 15th of February, 1838, at the house of JOHN CRAWFORD, Esq., near Petersburg, Huntingdon county, after several weeks of severe suffering. His remains lie in the yard of the church of Alexandria.

REV. FREDERICK G. BETTS.

THIS brother was born in Philadelphia, August 14, 1812. His parents were New Englanders. From Philadelphia they removed to Pittsburgh, and afterwards to Meadville; in the Academy of which place FREDERICK received his classical education. In his nineteenth year he engaged as clerk at an iron works in Centre county. He continued in the Iron business there and in New Jersey, for above six years.

In May, 1838, he commenced the study of Theology in Boalsburg, under private instruction. In October following he was received by Presbytery as a candidate, and in April, 1840, was licensed to preach the gospel. In the autumn of the same year, he was ordained to the full work of the ministry, and installed over several small churches in Clearfield county.

The field of his labors was extensive and difficult to cultivate. He toiled assiduously at his work, leaving no part of his charge destitute of the good seed of the word; and his success was unusually great. In the summer of 1844 his health became so impaired that he was obliged to cease from preaching. This was a most painful Providence. He was anxious to be restored to his delightful employment. According to medical advice, he set out in the autumn of that year on a journey, intending to pass the winter in a milder climate; but detaining awhile in Cincinnati, his disease (pulmonary consumption) advanced so rapidly, that he was unable to proceed any farther. Though among strangers he soon became known to some valuable Christians, from whom he received the kindest attentions. But his end was drawing near. He entered into his rest on the 17th of January, 1845.

Mr. BETTS was a good scholar, well acquainted with mankind, and an excellent preacher. He united mildness and firmness in a pre-eminent degree. He was easy of access, pleasant, communicative, and in every respect amiable. It was hardly possible to know him and not love him. He had married early, and had been the father of six children; three of whom, with their mother, yet survive.

REV. JOHN LLOYD.

JOHN LLOYD was the son of THOMAS and CATHARINE LLOYD. He was born at McConnelstown, Huntingdon county, Pa., on the 1st of October, 1813, and was the eldest of twelve children, six of whom were sons. Four of his brothers, and three of his sisters survive him. His father was of Presbyterian origin, but not a communicating member. He was a highly respectable citizen, and at one time sheriff of the county. Some years before his death, he became a regular member of the Baptist church. Mrs. LLOYD was of a Seceder family, but united with the Presbyterian church, in which she adorned her profession. The boyhood of JOHN, till his 14th year, was spent under the parental roof, where he obtained the education which our common schools afforded. From that time till his twentieth year he was engaged in business, mostly as a clerk in a country store, or at iron works. He had always been remarked for his sobriety, thoughtfulness, and fondness for reading; and his predilection for knowledge was now to be gratified in a more ample and productive field. About this time he entered on a course of study at Jefferson College, first in the preparatory school, and afterwards in the regular classes, and was graduated in September, 1839, being then in the 26th year of his age. He united in the communion of the church in 1835. He studied Theology in the Seminary at Princeton, was licensed by the Presbytery of New York to preach the Gospel, in April, 1844; and in May of the same year was ordained by the Presbytery of Huntingdon to the full work of the ministry. On the 22d of June he sailed from New York as a Missionary to China, under the care of the Assembly's Board, and on the 6th of December he arrived at Amoy. In this place he spent four years most laboriously in the service of the church, and on the 6th of December, 1848, entered into rest.

Mr. LLOYD had from his earliest youth been exemplary in all his conduct. As a son, a brother, a neighbor, a friend, all rejoiced in him.

A person in whose family he was most intimate, and for whom he did business several years, said with emphasis—"JOHN never did a wrong thing." He was faithful to every trust reposed in him; strong in his attachments; zealous in the cause of his Master, and anxious to do good to men. It was his delight to be useful.

He was about a medium size, of fair complexion, possessed a good constitution, enjoyed excellent health, and appeared capable of long service in the missionary field. While at Amoy he suffered much from ophthalmia, a disease incident to the locality; but still he made great proficiency in the acquisition of the Chinese language; and at the time of his death, was capable not only of writing and speaking it, but also of preaching in that difficult tongue the glad tidings of salvation. Just at the time when we would say, he was amply prepared for usefulness, the Lord said that his work was done, and the faithful servant was called home. The "earthly house of this tabernacle" was then exchanged for "the building of God—eternal in the heavens." Thus far this sketch was prepared by the Rev. Dr. McKINNEY, for the Obituary Book of the Presbytery.

The Rev. Dr. HAPPER of the China Mission, in a letter published in the *Presbyterian Banner* during the past year, thus writes of a visit to the grave of Rev. JOHN LLOYD, referring to a visit to the Mission of the Dutch Reformed Church, he says: "It gave me the opportunity of visiting the grave of my early friend and associate, the Rev. JOHN LLOYD, with whom I went out to China in 1844. He was permitted to engage in the labors to which he had consecrated the strength of his manhood and ripened intellect for four years. In that time his progress in the acquirement of the language and in preaching in this strange land, more than reached the highest expectation of his most partial friends. His early and lamented death removed one who gave the brightest promise of great usefulness in labor among this numerous people. We can only say, "God moves in a mysterious way," when he takes away those who are so well prepared to labor where laborers are so greatly needed. It was a melancholy pleasure to visit the grave of this dear friend, and there recall the memory of many days and years of pleasant intercourse, and think over his many excellencies and virtues, and weep afresh, tears of sorrow at his early removal from this field of labor. May God raise up and send forth many more such into this land."

REV. JAMES Y. M'GINNIS.

DIED, August 31, 1851, at Shade Gap, Huntingdon county, Pa., the Rev. JAMES Y. M'GINNIS, in the 35th year of his age. The deceased was a native of Shippensburg, Pa.; in the Presbyterian church of which place his revered father had long been a ruling elder. His college education was obtained at Jefferson College. While at college, during an extensive revival of religion, he became a hopeful subject of saving grace. His theological training, preparatory to his entering the ministry, was received under the direction of the venerable Dr. MATTHEWS, of South Hanover, Indiana. In the year 1840 he entered the ministry; was married to Miss CRESSWELL, of Franklin county, Pa., and was settled pastor of the church of Lewistown, Fulton county, Illinois. Whilst here his health became so impaired that at the close of his third year he resigned his pastoral charge and returned to his native State—hoping that its pure mountain air would invigorate his system, and thus be the means of prolonging his life and ministry. One year after his return, in October, 1844, his health still feeble, he accepted a call to the church of Little Aughwick, and became a member of the Presbytery of Huntingdon. Here God greatly prospered him in his efforts to advance the cause of Christ and the best interests of men. The church was built up, and the place in which he resided has assumed an entirely different aspect. Literally, as well as figuratively, the wilderness has become a fruitful field under his culture. The amount of labor he performed, and the amount of good accomplished, are matter of astonishment to all acquainted with the facts.

In the autumn of 1848 he commenced Milnwood Academy. The result showed he was fully adequate to the undertaking. Youth flocked to him from all directions, and building after building sprang up for their accommodation. At the time of his decease there was seventy-four students in the Institution, and an additional building was in the way of erection, under the expectation of a large

increase. Had his valuable life been spared it is highly probable a College would have, ere long, been reared by the side, or assumed the place of Milnwood Academy.

On the 6th of August he addressed the Literary societies of Jefferson College; and on his way home was attacked with dysentery. With great difficulty and much prostration, he reached his residence. Here, under the care of a skillful physician, and an affectionate family, his disease was checked; but his wonted strength was never regained. On the Sabbath before his decease he preached greatly to the delight and edification of his people. On Tuesday he traveled several miles, and visited one of his elders who was in delicate health. On Wednesday he heard a lecture in the Academy, by Prof. WILLIAMS of Jefferson College. Soon after he was seized with bilious cholic, the removal of which was beyond the power of medicine. Two days before his decease his physician explained to him the nature of his disease, and announced to him the impossibility of his recovery. The announcement was received without dismay. Immediately he set his house in order, and prepared for his departure; gave minute directions in reference to his temporal affairs—the Academy, the Church; sent for his aged parents, delivered to some, and to others left dying counsels; made known his wishes in reference to the final disposition of his remains—the ministers who should deliver a funeral discourse; one at his residence, the other at Shippenburg, the place of interment, etc. He would gladly have labored longer in the vineyard below, but the latter being clearly intimated as the Divine will, he expressed not only a willingness, but a desire to be absent from the body that he might be present with the Lord. Twice or thrice was the adversary permitted to assail him sore, but the result in every instance was increased peace and joy in the Holy Ghost. “I have,” said he, “read of the valley of the shadow of death, but now I know what it is from experience; but blessed be God, He is with me, his rod and staff comfort me.” His sufferings at times were very great, but his confidence in his covenant God, unshaken. He knew in whom he had believed, and was persuaded that He was able to keep that which he had committed to Him until that day. The companion of his youth and riper age, with their five interesting children survive him to mourn their irreparable loss. May his God be theirs, and the everlasting arms be around them.

Eminently endowed with gifts and grace, the deceased adorned every station he filled.

REV. JAMES GALBRAITH.

THE REV. J. GALBRAITH was born in Pittsburg, Pa., in 1783. He was a son of ROBERT GALBRAITH, Esq., a lawyer of some distinction in that city in his day. His name appears in the history of the Whisky Insurrection. The place where his son JAMES received his literary education is believed to have been Jefferson College, Canonsburg. He was licensed by the Presbytery of Redstone, and ordained and installed pastor of Mahoning church, Indiana county, but within the bounds of the Presbytery of Redstone. He was probably licensed about the year 1808; and ordained and installed in 1810. In this charge he continued till the beginning of the year 1816. The congregation of Frankstown, (Hollidaysburg,) being vacant, Mr. GALBRAITH visited it by invitation in February, 1816, and a call was presented to him from said congregation, prosecuted before the Presbytery of Redstone; and he was received as a member of the Presbytery of Huntingdon, at its full meeting in October; and was installed pastor of the united congregations of Hollidaysburg and Williamsburg, (Hollidaysburg taking two-thirds of his time, and Williamsburg one-third,) Nov. 19, 1816. He continued the pastor of these churches till the fall of 1834, at which time the pastoral relation was dissolved. After this time Mr. GALBRAITH exercised his ministry in various places, but we do not know that he became a settled pastor in any of them. On removing from Hollidaysburg he visited Nashville, Ten., where he supplied for some time; then in Clarion county, Pa., and New Lisbon, Ohio. He died at West Fairfield, March 28, 1858, in the seventy-fifth year of his age.

Mr. GALBRAITH was a man of respectable attainments, and a very instructive preacher. He was a great reader, and had a very retentive memory. He was therefore a good historian, and his accurate memory of facts, and dates, and incidents, made him a very agreeable and instructive companion.

He left a family of several sons and daughters all of whom are now dead, except the Rev. ROBERT C. GALBRAITH, of Flora, Illinois. Mrs. GALBRAITH was the daughter of the Rev. Mr. HENDERSON, of the Associate Reformed Church, Indiana county, Pa.

REV. JAMES S. WOODS, D.D.

DR. WOODS was a native of Cumberland county, Pa., where he was born on the 18th of April, 1793. He received his literary education at Princeton College, then under the presidency of the celebrated Dr. WITHERSPOON; and his theological education in the same place, at the theological seminary, of which Drs. ARCHIBALD ALEXANDER and SAMUEL MILLER were then sole professors. He was licensed to preach the Gospel by the Presbytery of New Brunswick, in October, 1818, and received as a licentiate by the Presbytery of Huntingdon, November 24, 1819, having accepted a call from the congregation of Waynesburg (McVeytown) for one-half of his time, at a salary of four hundred dollars. On the 5th of April, 1820, he was ordained and installed pastor of the before-named congregation. In April, 1823, he was appointed stated supply of Lewistown, at the request of the congregation, in which capacity he continued to serve them for one year, when he received and accepted a call to become their permanent pastor in connection with Waynesburg, the congregation promising a salary of three hundred dollars for one-half of his time. He was installed over this part of his charge April 28, 1824, by a committee of the Presbytery. Mr. Woods continued to serve these congregations acceptably, till in 1837, the congregation of Lewistown called him, with the consent of Presbytery, for the whole of his time, at a salary of \$600 per annum. He continued to serve this congregation, with increasing success, till the time of his death, which sad event took place suddenly on the 29th of June, 1862. He served the congregation of Lewistown, as stated supply and pastor, thirty-nine years and three months. As the pastor of Lewistown exclusively, thirty years and nine months. In 1850 he was honored with the title of Doctor of Divinity by the college of Princeton, his *Alma Mater*. He was married to a daughter of the celebrated Dr. WITHERSPOON, by whom he had five sons and three daughters, all of whom survived him, except the eldest, who was a lieutenant in the regular army, and



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REV. JAS. S. WOODS, D.D.

was killed in one of the battles fought during the Mexican war. The next oldest son studied law, and became judge of the judicial district in which he resided, and died in the prime of life. Two other sons also studied law, and are now in the practice of their profession. The youngest son became a minister of the Gospel, and is now the acceptable pastor of the church in Mahanoy City, Lehigh county, Pa.

As a preacher, Dr. Woods may not be reckoned among the eloquent men of the day; but he was plain, substantial and instructive. He sought after none of the flowers of rhetoric, or meretricious ornaments, but taught the way of salvation in plain Saxon English, so that the plainest hearer might understand. He ventured on no novelties or speculations in theology; but the tried and proved doctrines of the Westminster Confession of Faith and Catechisms, were his guides and helps in setting forth the doctrines of the Gospel. While he was firm and decided in his own views of truth, he was of enlarged charity with regard to those who might differ from him in some things, provided he saw in them the evidences of sincerity and piety. As a pastor he was faithful, and exceedingly pleasant in mingling among the people of his charge. And he was successful, as success ordinarily attends the labors of a faithful pastor. In looking over the statistics of a series of years, it will be seen that there was a gradual and healthy increase to the church, and in some years they were favored with special times of revival, when unusual numbers were added to the Lord and to the church.

As a man he doubtless had his faults or infirmities, but he had numerous and admirable excellencies of character, which overshadowed all his natural defects. He was by nature impulsive, and at the same time open and undisguised in manifestations of approbation or disapprobation. In the former case, of course, he made no enemies: but in the latter, he may have been sometimes hasty and imprudent, so far as his own interests were concerned. But he was no selfish man, and seldom took into consideration how far his own interest might be involved in what he conceived to be a matter of duty. He hated everything that was dishonorable or mean, and if he spoke his disapprobation when cooler temperaments would have been silent, who will say that he did not err on the side of virtue? One characteristic of this venerable man was his generous and hospitable disposition. With the limited means at his disposal, as may be well inferred from the amount of salary promised in his original call, he practiced an unusual degree of hospitality. He was liberal and gener-

ous, perhaps to a fault. Without knowing what additions may have been made to his means, from time to time, by the considerate kindness of his people, or what may have been his private resources, those who knew him may have been surprised that he could practice hospitality to such an extent, and at the same time accomplish the education of so large a family. As much as any modern minister, he filled up the character and qualifications of a true Christian bishop—“*Not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate.*”

It only remains to speak of him as a Presbyter, associated with his brethren in the courts of the Church. In Presbytery he did not occupy much time in formal speeches; but his judgment in intricate and difficult cases was always sought for, and highly respected. One thing his brethren were always assured of—he had no secret or concealed object to accomplish in any case. His purpose, and the means to accomplish any object, were as apparent as the noonday sun. There was nothing like finesse or trick in all his composition. He was eminent for his conciliatory disposition; and in cases where men's passions were likely to be aroused, it was his habit “to pour oil upon the troubled waters.” It is not known that he had any enemies—certainly not among his brethren, or good men generally.

As before stated, his death was sudden—no time allowed for death-bed experiences, or personal assurances for the satisfaction of friends. None were needed. The venerable ABRAHAM BOOTH once said, when conversing on the subject of happy deaths: “I pay more attention to people's lives than to their deaths.”



REV. MATTHEW ALLISON.

REV. MATTHEW ALLISON.

REV. MATTHEW ALLISON was the youngest son of JOHN ALLISON and ELLEN JANE LAWSON ALLISON, of Windy Edge, Strathaven, Lankshire, Scotland. He was born on the 28th day of July, A. D., 1794. He had one brother and two sisters, all older than himself; one sister now upwards of 87 years, survives him. A son of his older brother, GEORGE ALLISON, is his successor at Kilbarchan, and was baptized by his uncle in 1819. MATTHEW ALLISON was what the world understands as a self-made man. He was remarkably free from influence of friends or money for his means as a student and a minister. He was sent to a country school near the residence of his father when he was five years old. Not long after this he was sent to the parish school at Strathaven, where he received instructions in both the English and Latin languages. The elder Mr. SIMPSON, who was famed at that day for his classical attainments and for his success in training his pupils, presided over this school. Mr. ALLISON had the very great advantage of thus making a correct beginning. Nor were the advantages less as he advanced; for he went from this place to Glasgow in October, 1809, and entered the University there when he was 15 years of age. He graduated at the age of 19 in 1813. He then entered Divinity Hall, connected with the same institution, on which he attended four years more, and graduated in 1817. Thus at the age of 23 he had spent eight years at Glasgow University and Divinity Hall, (never missing a session or a day at the University,) and ten years at Strathaven; and all the money which he received that he did not honestly earn by his own labor, (teaching night schools and gentlemen's sons in a private way) was just £50 or \$250.

Mr. ALLISON was licensed to preach the gospel in the same year in which he graduated, 1817, by the Relief Presbytery of Glasgow,

and in May, 1818, he received a call to one of the most important churches connected with that Presbytery. He was ordained and installed pastor of the church of Kilbarchan, (about 12 miles from Glasgow,) on the 4th day of August, 1818. Here he spent a useful and happy period of his valuable life, remaining almost 23 years without a jar or misunderstanding to interrupt the pleasant harmony which existed between pastor and people. After he had labored in the ministry at Kilbarchan for upwards of two years, he married Miss ELIZABETH KIRKWOOD, of Beith, October, 1820, at the age of 26 years. She died in the spring of 1822. JOHN ALLISON was the only child of the first wife, and he died in Antigua at the age of 17. In October, 1828, Mr. ALLISON married Miss AGNES GEMMELL. By her he had three sons and one daughter. He lost his second wife in January, 1863.

His love of civil liberty and his admiration of the government of the United States led him in May, 1841, to demit his charge at Kilbarchan, and to sever ties that had been cemented so strongly for upwards of 22 years, and come to this country. This demitting his charge at Kilbarchan, was much to the regret of the whole congregation. In less than three months after assigning his charge, he landed in New York, and in five months more was called to the Presbyterian church at Paterson, New Jersey. This was on the 30th day of December, 1841. His labors in Paterson were eminently successful but of short duration. The church was largely increased in numbers while he was there. Owing to the ill health of his family, and thinking that a return to the native air of old Scotland would be beneficial to them, he resigned his charge at Paterson on the 1st day of May, 1843, and in June following, landed in Glasgow, where he remained nearly a year. Here he preached as opportunity was afforded, and although offers of settlement were made to him he never accepted a charge, longing all the time to return to his adopted country. In the spring of the following year, 1844, he came again to the United States, this time leaving his family behind in Scotland. In the fall of that year he came to Mifflintown and Lost Creek. He supplied these churches during the winter, and in the spring, March 26, 1845, he was unanimously called to be their pastor, and continued pastor upwards of 27 years. He continued his ministration in the pulpit, showing the way to Heaven to his people, as long as God gave him strength of body to do it, and then he led the way, entering in before

them on the 8th day of July, 1872, in the 78th year of his age, and the 55th year of his ministry.

Mr. ALLISON possessed a sound mind in a sound body. He was large, well-proportioned, muscular and very strong. When young, he could do as much work in the hay field as two or three common men. He never by youthful vices, or improper indulgence in meats and drinks, injured that healthy and vigorous constitution which he inherited from his fathers. Mr. ALLISON's mental vigor was as remarkable as his physical. He had a wonderful tenacity of memory. He hardly ever forgot anything which he once knew. He was perfectly familiar with English history. He had an intimate acquaintance with the history of all the old families of England and Scotland, their relationship to one another, and everything pertaining to their social code; and he would talk about these things as one who knew them from his own everyday life. He was remarkably familiar with the Bible, and could tell the exact variation in the form of expressions of many parallel texts, and the chapter and verse where those texts were to be found. He memorized his sermons, which he wrote with a great deal of care, and this he would do by once or twice reading them over. He had a wonderful power of calling up at any time any event that had transpired, or any train of thought he may have had on any former occasion. His memory was tenacious with regard to men, names, countenances, events, dates, or anything to be remembered. His tenacity of memory did not at all interfere with his judgment. He seldom erred in his opinion of men and things. He was a safe counsellor, an excellent judge of human character, a fast and strong friend and a lenient foe if he could be foe to any man. He certainly never was an enemy in the common acceptance of that term.

He was strictly orthodox and particularly evangelical. His sermons were, therefore, sound and well calculated to comfort and edify the saint. They were logical, clear, concise; every word in its right place and not a superfluous word from beginning to end. His object seemed to be to give the mind of the Spirit in the text, prove the doctrine and enforce it. The Bible was his book. He was well acquainted with both the text and the different interpretation of the text. He had, we may almost say, no library. Having had one and carefully read his books, his memory was such that he had little use for them and he sold them; he purchased new books and read them; but was emphatically a thinker. Though he wrote

his sermons carefully, yet when occasion required, he could speak well extemporaneously.

The spirituality of his mind was decided and unmistakable, although in this he did not excell many of his brethren. It was not of a demonstrative kind. His piety was by no means of an outside showy nature, manifesting itself on particular occasions, having its ebb and flow like the sea; but was of a permanent kind, showing itself the same under all circumstances. What was a sufficient reason to move him at one time, would under similar circumstances move him at all times. His faith in God was the source of his convictions, and by his convictions he was controlled and not by his emotions.

He tried to keep a conscience void of offense towards God and towards his fellow men. He might differ from them but would not disagree with his own conscience. To the admonitions of this he would adhere in matters small and great.

Mr. ALLISON was remarkable for his fluency, pathos, conciseness and comprehensiveness in prayer. His prayers were the utterance of the heart's desires and the appeals of a helpless, needy soul, to our Heavenly Father with filial confidence.

Childlike in his disposition, meek in his behavior, and charitable to others infirmities, he was always ready to give every one credit for all the good he could see in him. He was noted for punctuality; never known to be late.

[This sketch of the life of Mr. ALLISON was prepared by his son, WILLIAM ALLISON, Esq., of Mifflin, Pa.]

REV. WILLIAM M. HALL.

THE subject of this memoir was born at Harrisburg on the 16th of February, A. D., 1801. He departed this life at Bedford, Pa., on the 28th of August, A. D., 1851. His family connections were of the most respectable character and standing. Of his early history we are not informed, but from his classical and other attainments, we infer that his academical training was mature, and his scholarship was highly respectable. He was educated for the legal profession, and his practice at the bar was pursued with characteristic energy and ardor, with great promise, and no small acceptance to the public. He then resided at Lewistown, Pa., and there became connected with the Presbyterian church under the pastoral care of Rev. JAS. S. WOODS, D. D.

Among his first aspirations after his conversion, was a desire for the Gospel ministry, and this he resolved to seek and enter at every sacrifice. He accordingly relinquished the practice of law and removed from Lewistown to west of the mountains, to prosecute his studies for the sacred office at the Allegheny Seminary. These having been completed by a two year's course, he was licensed to preach the Gospel; and after undergoing due probation, was ordained to the full prerogatives of the Gospel ministry.

New trials awaited him, and the partial failure of his health and sight, confined him for a season unemployed at Milroy, Mifflin county. But he was not inactive there. Entering into the controversy with the Papacy, he spent some time and means in the distribution of books on that subject, till a wider field of effort opened before him. He then became an agent of the American Board of Commissioners for Foreign Missions. His residence was then removed to Philadelphia, and he prosecuted his important agency through various parts of the State of Pennsylvania for several years, and with the marked approbation of the Board.

At this time Mr. HALL's ecclesiastical relations were with the New

School Assembly. He afterwards transferred his relations to the Old School, and joined the Presbytery of Carlisle. Afterwards he became an agent of the General Assembly's Board of Foreign Missions, and remained in that capacity for some time, till satisfied with agency life, he received and accepted a call to the pastoral charge of Bedford congregation, where he continued to labor till declining health compelled the relinquishment of the charge; not however till he had succeeded in rendering the state of affairs there financially more in accordance with the standard of accuracy, of which he was observant in all similar matters. After this he acted for a short season as agent of the Pennsylvania Colonization Society, and secured such patronage as he could for a cause that lay very near his heart, the liberation and colonization of the people of color on the coast of Africa.

It became then expedient, in his view, to turn his attention to some other pursuit, requiring less physical energy than public speaking, though the Gospel ministry was the cherished object of his life. The greatest trial of his life was the necessity forced on him to cease from the active duties of the ministry, because of the state of his health. After trying another expedient, which failed, at last a scheme of usefulness offered, which he was about to try on his return to Bedford, where he proposed opening a female seminary; when his wearied mind and waning frame were gently parted by the unexpected summons of death, as he lay resting from a morning walk.

Such are the facts in the eventful history of a man remarkable for great activity of mind and body, of unquestionable talent of a superior order, of mercurial temperament, of devoted character. He was evidently ripening for his great change for many months before it came; and as successive inroads by nervous debility were made upon his frame, he seemed to feel admonished to be always ready; and doubtless when the Master came and called for him, his transit was easy from the border where he had often been before, to the actual territory of "the rest remaining for the people of God."

He left a widow and several sons and daughters to mourn his loss. His youngest son has since become greatly distinguished as a lawyer and a politician; another is distinguished as the judge of the judicial district of which Bedford is the centre; and one of his daughters is married to the Hon. FRANCIS JORDAN, late Secretary of the Commonwealth, and prominently spoken of as a suitable candidate for Governor.



REV. JOSHUA MOORE.

REV. JOSHUA MOORE.

REV. JOSHUA MOORE, a member of this Presbytery, died April 15, 1854. He was a native of Pennsylvania, born at a small town on the Allegheny mountains, called Beulah. His father was an Englishman, who, with a number of others, attempted to settle at the place named. The attempt to effect a permanent settlement not succeeding according to expectation, his father removed with his family to Washington City, D. C., while the subject of this memoir was yet quite a boy. In what year he was born is not certainly known, but he was supposed to have been about 55 years of age at the time of his death. At Washington City he received his early education, and remained there until he entered upon his collegiate course in Jefferson College, Canonsburg, where he graduated about 1820. After leaving college he pursued the usual course of theological studies at Princeton. Being licensed to preach the Gospel, he became the pastor soon of the Presbyterian church in Detroit, Michigan. How long he continued in this charge, is not known. His next settlement was over a congregation on the eastern shore of Maryland, perhaps Snow Hill, where he married the daughter of a respectable physician and elder of the Presbyterian church. His pastoral relation to the congregation in Maryland was dissolved in 1831-2, and for a time he became stated supply of the Presbyterian church of Norristown, Pa. His next and last charge was the congregation of East Kishacoquillas, of which he was the pastor for nearly twenty years, and in connection with which he died.

Mr. MOORE was distinguished for eminent piety, not bustling and obtrusive, but substantial and enduring; his religion was a living principle, a constant habit of soul. No one could pass from communion with him, without the conviction being deeply impressed upon his mind, that he was eminently a man of God. Next to his eminent piety were his mental endowments and literary attainments. The

qualities of his mind, like his piety; perhaps were not showy; but they were most substantial. His literary attainments were more than respectable; in some respects and in some departments they were eminent. He excelled in the knowledge of history; especially ecclesiastical history; and at the same time was a good Latin; Greek and Hebrew scholar. There were few who possessed more general information on all scientific subjects. As a theologian his knowledge was extensive and accurate. As a preacher he was eminently instructive and substantial; and sometimes, when the occasion was such as to call forth all his powers; truly eloquent. In varied; appropriate; and impressive prayer, he excelled. As a pastor he was affectionate and faithful. In seasons of affliction he was among his people the sympathizing friend and the tender pastor. He excelled as a spiritual director and comforter. His affectionate pastoral visits; and glowing sympathies, gushing from a sincere and warm heart, will long be remembered by the people of his late charge. He was a man of refined taste and lively sensibility; and capable of suffering intensely from unkindness himself, he was scarcely ever known to utter anything having the appearance of harshness, and was incapable of harboring a vindictive spirit. A childlike simplicity characterized him in many respects. His disposition was almost altogether free from suspicion. Simple and sincere himself, he was incapable of suspecting others. In a word—"he was an Israelite indeed, in whom there was no guile." He died sincerely lamented by his brethren of the Presbytery, and the people of his charge.



REV. JOHN PEEBLES.

REV. JOHN PEEBLES.

THE REV. JOHN PEEBLES was the son of Captain ROBERT PEEBLES, an officer in the Revolutionary war, who resided near Shippensburg, Pa., at the time of the birth of the subject of this notice, the 17th of July, 1800. He was a graduate of Jefferson College, studied Theology at the Princeton Seminary and was licensed to preach the gospel by the Presbytery of Carlisle, in the Spring of 1824. In November, 1824, on the recommendation of the late Rev. HENRY R. WILSON, D. D., he visited Huntingdon, the Presbyterian church there being then vacant. His pulpit exercises gave such general satisfaction that he was engaged to continue his ministerial labors as stated supply during the winter. On the 22d and 23d of April, 1825, he was regularly called to the churches of Huntingdon and Hartslog, (Alexandria;) the former for two-thirds and the latter for one-third of his pastoral labors, and he was ordained and installed in the following June. An unhappy division had arisen in the Hartslog congregation during the pastorate of his predecessor, the Rev. JOHN JOHNSTON. The disaffected portion procured a separate organization and called the Rev. Mr. THOMPSON as their pastor. Each of the parties built new church edifices. Mr. PEEBLES continued his labors in the other branch until the decease of Mr. THOMPSON, when, with his characteristic disinterestedness and love of peace, he notified his charge that the auspicious time had arrived to heal the existing breach in the congregation, and to effect this he intended to resign his pastoral charge. Convinced by the purity of his motives they yielded to his friendly suggestion and through his mediation a union was effected which has happily continued until the present day. After relinquishing his charge at Alexandria he labored successively at the villages of Newton Hamilton and Williamsburg, until at each place they were prepared to take a regular portion of a

pastor's time. During the latter part of his ministry the Huntingdon church engaged three-fourths of his time. He, however, generally employed the reserved one-fourth in preaching to a part of the congregation in the country or in town. His health, at no time very firm, gradually declined. He became impressed with the belief, which no expostulation of his friends could remove, that it was his duty to resign his pastoral charge. After much hesitation and frequent remonstrances on the part of the church, a reluctant acquiescence was yielded to his wishes, and the pastoral relation which had so beneficially and happily existed, was dissolved in the Spring of 1850. With regard to his pulpit exercises his sermons were characterized rather by correctness of composition, solidity of matter and practical application to the every day concerns of life than by brilliancy of thought or imaginative flights. He seldom indulged in anecdotes or figurative language introduced merely for the sake of ornament. His occasional discourses and addresses were always appropriate and evinced a cultivated taste and correct scholarship. Diffidence of his oratorical powers and an early acquired habit of reading his sermons, prevented all attempts at extemporaneous preaching. His evening discourse was usually delivered from short notes and his week day lectures without any. He was highly gifted in prayer. The fervency and fluency of his addresses at the Throne of Grace, gave evidence that he was entirely "at home" in that part of pulpit exercises. But the loveliness of his private character, the practical piety and conscientious performance of all the duties of life were the winning charms which so greatly endeared him to his pastoral charge and to all who had an intimate acquaintance with him. His whole life was a "living epistle" illustrating the benign influence of the gospel which he preached. He left Huntingdon soon after giving up his pastoral charge, and in the Spring of 1851 removed with his family to the western part of Virginia, a few miles from Parkersburg, where he had purchased a farm. While there he was not a "loiterer in his Master's vineyard." He usually preached on the Sabbath, and succeeded in the face of considerable opposition on the part of another denomination, in having a church edifice built and a small congregation organized in his neighborhood. He returned with his family to Huntingdon in May, 1854. His health was feeble, though he preached occasionally until a very short time before his last illness. On the 3d of August he was seized with fever of a typhoid or

bilious character, accompanied by distressing symptoms evincing a general lack of physical power.

His answers to inquiries respecting his state of mind gave satisfactory evidence that he had no dread of death, resting his hopes entirely on the mediation of the Redeemer. In view of his departure and the glories of the upper Sanctuary, he more than once exclaimed—"O, that will be joyful!" About 9 o'clock on Friday evening, the 11th of August, he calmly expired.

Mr. PEEBLES was twice married; first to MARIA, daughter of WILLIAM B. DUFFIELD, M. D., of Philadelphia, on the 4th of May, 1824, who died on the 26th of February, 1831, leaving one daughter; and on the 5th of August, 1834, to JANE, daughter of Mr. JOHN LAPSLEY of Philadelphia, who, with five children, two sons and three daughters, survive to mourn the loss of an affectionate husband and father.

REV. JOHN M'KINNEY.

THE REV. JOHN MCKINNEY died at Hollidaysburg, after a brief illness, on the 25th day of August, 1867. He was born on the 26th day of August, 1797, being 71 years of age at the time of his death, wanting one day.

Mr. MCKINNEY spent his early youth near Jacksonville, Centre county, Pa., and was trained under the ministry of that venerable servant of God, Rev. JAMES LINN, D.D., and by him first received into the communion of the church. He received his literary education at Jefferson College, studied Theology at Princeton Seminary, and was licensed to preach the gospel by the Presbytery of Philadelphia, on the 22d of April, 1824. Having received a call from the Presbyterian church of Fredericktown, Knox county, Ohio, he was ordained April, 1829, and installed pastor of said church. His pastoral relation to this church was dissolved October, 1837. A call from the church of Alexandria having been presented to and accepted by Mr. MCKINNEY, he was installed over this charge in May, 1838. Here he continued to labor faithfully in connection with Pine Grove church, of which he was stated supply till July, 1848, when at his own request the pastoral relation was dissolved. Removing immediately to the State of Ohio, he took charge of the congregation of Oswego. After a few years Mr. MCKINNEY returned within the bounds of this Presbytery and lived among his family and friends without any particular charge until the time of his death. As a preacher he was plain, practical and orthodox. As a man he was amiable and always consistent in character; exemplifying in his daily walk the practical lessons which he taught from the pulpit. Conscientiously punctual in attendance upon the meetings of Presbytery and other ecclesiastical courts, though never given to much speaking, his judgment was sound and his opinions always respected by his brethren.

In fine, he was a good man, a useful minister, and is now without doubt, enjoying the reward of the faithful servant.

REV. JAMES WILLIAMSON.

THE Rev. JAMES WILLIAMSON, recently a member of Huntingdon Presbytery, was born June 11, 1795, in Mifflin township, Cumberland county, Pa. His parents were of Scotch-Irish descent, and were particular in the religious training of their children. His father was twice married, and had fourteen children. At one period of his life he had the satisfaction of knowing that every one of his children, then living, was a member of the Presbyterian church; that several of his sons had graduated at different colleges, and that five of his sons were, or had been, ministers of the Presbyterian Church. James received his academical education partly at Cumberland, Maryland, and partly at Hopewell Academy, six miles north of Shippensburg. He received his collegiate education partly at Dickinson, and partly at Washington College. At the latter institution he graduated with honor, the delivery of the Latin Salutatory being assigned to him. He became the subject of a saving change, as he hoped, the last year he was in college. His theological education was received at Princeton Seminary. He was licensed by the Presbytery of Carlisle, November, 1820. For about a year he had a large circuit assigned him as missionary in Northern Pennsylvania, the prominent points of which were Wilkesbarre, Montrose, Athens, &c. There was no Presbyterian organization in all this region, at that time. In the Fall of 1821 he returned to Princeton Seminary, where he remained as a resident licentiate until the June following, when he accepted an invitation to supply the church of Athens, a point in his former missionary field. Whilst here God visited his church with a remarkable outpouring of his Spirit, the result of which was an addition to that church of sixty or seventy persons. About this time the Luzerne Congregational Association of ministers resolved themselves into a Presbytery,

designated then, and has been ever since, as the Luzerne Presbytery. By this Presbytery Brother WILLIAMSON was ordained and set apart to the full work of the Gospel ministry. In the year 1823 he accepted a call from the Silver Spring congregation, Cumberland county, Pa., where he remained for nearly fourteen years. During these years his church was visited with several seasons of revival, the most remarkable of which was in 1832. His pastoral relation here was dissolved with a view to his accepting a call from Peoria, Illinois, but which, for some reason, he eventually declined. In 1838 he accepted a call to Milton in the Presbytery of Northumberland. During the first years of his ministry here his labors were much blest. In 1847 he became pastor of the churches of New Berlin, Hartleton, and Mifflinburg, Union county, Pa. In 1849 he accepted a call from East Windsor and Fancytown churches, Baltimore Presbytery. During the time he remained here Thorndale Female Seminary and Glenham Male Academy were twice visited with seasons of refreshing from on high. In 1854 he accepted a call from the church of Athens, where he had labored thirty years before, and where his labors had been crowned with such remarkable success. In the year 1858 he accepted a call to West Kishacoquillas church. During the short time he remained here forty-nine were added to this church. After his resignation of this congregation he was elected superintendent of the common schools of Mifflin county, which office he accepted, and at the same time supplied the church of Little Valley. It was during a communion season in this church that he was stricken with paralysis, from which he never recovered. His sufferings were severe and protracted; but his resignation and submission were marked. His death was peaceful and triumphant. It took place at his residence in Lewistown, March 10, 1865.

Brother WILLIAMSON was twice married. By his first wife (Miss P. M. HOPKINS) he had four children, all of whom survive him. By his last wife, (Miss C. GEDDES,) three, only one of whom still lives.

REV. ANDREW JARDINE.

THE REV. ANDREW JARDINE departed this life in the 83d year of his age and the 36th of his ministry, on the 15th of May, 1868, in East Maine, Broome county, New York. MR. JARDINE was born on the 25th of February, 1785, in the parish of Southdean, Scotland. His parents, THOMAS JARDINE and JANET OLIVER, were pious members of the Established church of Scotland. When a child he was struck by lightning, which for a time impaired his physical constitution and nearly deprived him of sight. Early in life he formed the desire to become a minister of the gospel, but his parents were unable through poverty to afford him an education; and one-half of his long life was spent in acquiring it for himself. To do this, he worked on a farm, tended sheep and taught schools in his neighborhood. Having through these means acquired funds enough to enable him to attend a Grammar school, he entered one at Jedburg. After having obtained there a competent knowledge of the English, Latin, and Greek branches, he next became a teacher of a parish school in the county of Northumberland, in England. He remained in that position four years, after which he entered the Edinburgh University. During his attendance here he taught a classical school, and was for some years Secretary to the Scottish Bible Society. After many years spent in laborious preparation, he was licensed to preach the gospel in 1832, by the Presbytery of New Castle, in England, and for six months thereafter supplied the church at Felton, England, during the absence of the regular minister. In 1834 a gentleman who had acquired a large tract of land at Silver Lake in the North Eastern part to Pennsylvania, raised a colony of emigrants in and around Jedburg, in Scotland, for the purpose of settling on that land. He also invited Mr. JARDINE to be their pastor and he consented. He was ordained

for that purpose by the Presbytery of New Castle. With this colony Mr. JARDINE arrived at New York on the 5th of August, 1834, and repaired directly to Silver Lake and entered upon the duties of his ministry. But the colony did not exist long; for finding affairs very different from what they had been represented in England, dissatisfaction ensued and the colony soon disbanded, and the members thereof, Mr. JARDINE included, sought more congenial situations.

In April, 1836, after a long and searching examination of his faith in those doctrines which then agitated the church, he was cordially received as a foreign minister by the Presbytery of Philadelphia. Shortly afterwards he became stated supply to a church in Maryland, in which situation he remained five years; then at Derham church in Tinicum, Pa., for one year; and afterwards for eighteen months to a church at Port Carbon, Pa. But earnestly desirous of obtaining a permanent charge, and learning that a colony of his countrymen in Clearfield county, Pa., desired a pastor, he concluded to pay them a visit and tender his services. While on his way there he met the Rev. JOHN HUTCHESON, then pastor of Mifflintown and Lost Creek, who called his attention to a vacant church of Middle Tuscarora, Juniata county, and advised him to apply for that. Yielding to Mr. HUTCHESON's persuasions, he accompanied him and was by him introduced to the congregation. That church heard him gladly; in due time he was called, and he was regularly installed as their pastor by the Presbytery of Huntingdon. There he labored abundantly for sixteen years, and for a long time with eminent success. The church grew rapidly under his ministry until it numbered nearly five hundred members. But in course of time, old age with its infirmities came upon him, and a long and severe fever impaired his faculties, both mental and bodily. The old members gradually died off and the young became weary of his old fashioned style of preaching. Thinking that he had survived his usefulness, the church asked for a dissolution of the pastoral relation. This action on their part hurt his feelings exceedingly; for he tenderly loved all the lambs of his flock, and it was always his cherished desire to live and die with them. Besides he had labored faithfully during the best years of his ministry for the miserable pittance of four hundred dollars salary per annum; and at this time, nearly two thousand dollars of that miserable pittance was still due to him. But the Huntingdon

Presbytery believing that it would prove advantageous to all parties concerned, having received a guarantee that all the arrears of his stipend should be paid, concluded to dissolve the pastoral relation. This they did much to his sorrow and regret. After this he had no fixed charge. For a few months he supplied the congregation of Mount Pleasant, in Clearfield county, Pa., after which, in 1858, he removed to East Maine, Broome county, New York, to the residence of his cousin, WILLIAM HOGG, Esq., where he remained until his death.

REV. GEORGE W. THOMPSON, D.D.

GEORGE W. THOMPSON was born in New Providence, Essex county, New Jersey, on the 10th day of October, 1819. Two or three years later his family removed to New Brunswick, where the greater part of his early life was passed. In 1835, in his 16th year, he made a profession of religion in the church, then under the care of the Rev. JOSEPH H. JONES, D. D. After graduating at "Rutger's College," New Brunswick, he entered the Theological Seminary at Princeton, and completed the regular course of study. While connected with this institution he labored for six months in Cazenovia, N. Y., under the direction of the pastor there. Before leaving the seminary he was licensed by the Presbytery of New Brunswick, and was immediately invited to become the minister of the Presbyterian church in Danville, Pa. After remaining there a short time he accepted a call to the churches of Mifflinburg and New Berlin, at the latter of which places he was married to Miss MARY ANN STILLWELL. His ordination and installation took place in 1841 or 1842. During this pastorate he preached also at Hartleton, where a church was soon organized. In the Spring of 1847 he was called to the church of Lower Tuscarora, which he served for seventeen years. Toward the close of his ministry there the degree of Doctor of Divinity was conferred upon him by the trustees of Jefferson College. He died at his home in Academia, Tuscarora Valley, on the 28th of January, 1864, of congestion of the liver, in the fourth month of the 45th year of his age, leaving a wife and two children.

Dr. THOMPSON was a man of pleasing person and winning address. He had a sprightly and most genial spirit. Its innocent and peaceful overflowings helped to endear him to his friends, and to enliven and cheer every circle in which he moved. He had an acute, ready, and practical mind. When he applied it to a subject his thoughts were

clear and discriminating, often exceedingly vigorous and impressive. His command of language—his plain Saxon English diction—his minute and familiar treatment of his theme—his power of illustration, and his easy and graceful manner, made him one of the most popular extemporaneous speakers of his day. The leading characteristics of his preaching were plainness, pointedness, persuasiveness, and adapt-
edness—especially this last. He labored to know and present to the people the particular truths he thought most suited to the occasion. He seemed peculiarly qualified to conduct and aid in services connected with revivals of religion. In such seasons his labors were often remarkably blessed, to his own and other churches. The recovery of many a backslider, and the awakening and conversion of many sinners, throughout this and other Presbyteries, attest how he was a chosen instrument of salvation to souls. While in this and other lands, many now in the ministry, remember him affectionately as their spiritual father and helper. To the Boards of our church he was a prompt and useful friend; while all the causes a good man is bound to support, especially those in his own community, received his constant and generous attention. A large and flourishing academy, and a seminary for young ladies, hard by his home, owe much of their prosperity and christian influence to his efforts. In Presbytery his animation, earnestness, and diligent attention to business, and readiness of counsel, cause his loss to be deeply felt among the brethren with whom he immediately associated.

His pastoral labors among the people of his late charge were eminently successful. A church comparatively feeble when he came to it, at his death numbered near seven hundred communicants, with several flourishing Sabbath Schools and prayer meetings, and a large and efficient eldership, composed of men of prayer and work. After his death it was divided into two congregations, each sustaining a pastor. His influence over his people was marked, and will be long remembered and felt. He was a man among men wherever he was, and whatever he did. The people, and especially the young with whom he conversed on the subject of religion, whom in the hour of conviction and distress he sought to lead to the great Consoler, felt that he was their fellow, a sinner like themselves, to be "saved by grace," and one who knew the weakness of their hearts. He was a man of faith and prayer, and simple dependence on Christ. Salvation through Christ was the great theme of his preaching, and as he said,

when dying, "he rested on Christ with a poor sinner's hope." And those who knew him best, remember him now as a childlike, unsuspecting, kind-hearted, patient, forbearing, and forgiving christian man and minister—loving the brethren, and beloved by them all. And the Presbytery of which he was so long an active and useful member, in its last official act towards him, orders the record of this brief memorial of his life and death, with affecting sense of loss to themselves, and to the Church, in his comparatively early removal.

"The pains of death are passed,
Labor and sorrow cease,
And life's stern warefare, closed at last,
His soul is found in peace.
Soldier of Christ! well done!
Praise be thy new employ;
And while eternal ages run,
Rest in the Saviour's joy."

REV. SAMUEL M. COOPER.

SAMUEL M. COOPER was a son of Mr. ROBERT COOPER, an elder of East Kishacoquillas congregation. Of course he enjoyed the advantage of that careful religious training which pious Presbyterian parents were then accustomed to give their children. At what age he became a member of the church of his fathers, by his own voluntary act, we have now no means of knowing, but it must have been in his early youth, as he was still quite a young man when he commenced his studies with a view to the ministry. He was graduated at Jefferson College, Canonsburg, in 1836. He was received under the care of the Presbytery of Huntingdon, October, 1838, as a candidate for the ministry. Having completed his Theological studies at Princeton Seminary, he was licensed to preach the gospel by the Presbytery, April 16, 1840. Before the next stated meeting of the Presbytery he received a call to Lick Run congregation, Centre county, which had formerly been a part of Rev. Dr. LINN's charge. Before his settlement he was married to Miss NANCY FORSYTHE, of Lewistown, a lady eminently suited to be a helpmate for him. He continued to be the pastor of Lick Run till the Spring of 1852, at which time the pastoral relation was dissolved at his request and with the consent of the congregation, in view of his failing health. Some years previous to this he had established in Jacksonville a Female Seminary, over which he presided with eminent success, but this, together with his pastoral labors, in a large and widely spread congregation, was too much for a constitution never very firm, and his health began to fail. Though he was greatly beloved personally, and highly esteemed as a preacher by the congregation, they saw the necessity of consenting to his release from their charge.

Mr. COOPER continued for a year and a half after the dissolution of his pastoral relation to Lick Run, in charge of the Female Seminary :

when he received and accepted a call to Clearfield town, Clearfield county. After serving that congregation for about two yeras, his health again failed, and on an occasion of exposure to severe cold was brought very near to the gates of death. Recovering so far as to permit of traveling, he repaired to Florida, with the hope of permanent benefit from that milder climate. He was so far temporally relieved, that shortly after his return he consented to supply statedly the congregation of Little Valley. Before this, however, he had returned to Jacksonville with his family and resumed charge of the Seminary, the buildings of which belonged to him. Shortly after his resumption of the Seminary, Mrs. COOPER was taken suddenly ill and died after a few hours of sickness. Heretofore she had enjoyed remarkable good health and was providentially enabled to relieve her husband of much of the burden connected with the external affairs of the Seminary. On the occurrence of this sad event it became necessary for Mr. COOPER to transfer the Seminary to other hands. Upon this he accepted the invitation to supply the congregation of Little Valley, as already stated. Here he labored for a year and a half or two years, when, in July, 1860, he died of pulmonary consumption, the disease which had for some years previously been preying upon his vitals.

As to personal appearance, Mr. COOPER was tall and slender, perhaps something over six feet in height, of dark hair and florid complexion; in natural qualities he was mild, amiable, social, and generous. As a preacher, fully and entirely orthodox according to the standard of Presbyterianism; always very acceptable in the pulpit and persuasive. As a pastor he was laborious and faithful; and to his conscientious punctuality in fulfilling his appointments, may be attributed the laying the foundation of the disease of which he died. He was universally beloved in his congregations, and especially by the church he served first and longest, which, of course, knew him best. It is believed that in no place and at no time, had he a personal enemy.

Mr. COOPER left a daughter and two sons; several other children having died in their infancy. His daughter was married to Dr. HOOVER, of Lewistown, and died in May, 1870. The two sons survive and are usefully employed. Mr. COOPER died in the 44th or 45th year of his age.

REV. DAVID D. CLARKE, D. D.

REV. DAVID D. CLARKE, D. D., departed this life in McVeytown, Mifflin county, Pa., on the 30th of December, 1865, in the fifty-fifth year of his age. He was born near Shippensburg, Cumberland county, Pa., completed his academical education at the school of Dr. COOPER, not far from his home, and graduated at Jefferson College in 1831, from which he received his honorary degree a few years before his death. He made a profession of his faith in the church at Shippensburg, then under the care of Rev. Dr. HENRY R. WILSON, Sr. After studying theology at Princeton, N. J., he was licensed in 1837 by the Presbytery of Carlisle. He commenced to preach in Schellsburg, Bedford county, Pa., and after laboring a few months was called to the pastoral charge of the church there in 1838. Thence in 1843 he removed to Fairfield, Adams county, Pa., to succeed the Rev. Dr. PAXTON, who was infirm, in the pastorate of the Lower Marsh Creek congregation. He remained in this field till 1856, when he went to McVeytown to take charge of the churches of McVeytown and Newton Hamilton; over which he was installed by the Presbytery of Huntingdon the same year. He was twice married. A widow and one son, of four children by his first marriage, survive him; two daughters and a son having preceded him to the eternal world.

An illness of two weeks continuance, that terminated his life, commenced but a few days after he had closed a protracted meeting of unusual interest.

God at that time permitted him to see his work revived in one branch of his charge, as he had done a year or two before in another, and immediately called him away. His end was such as might have been expected—marked by the same humility, dignity, and trust in Christ he had always shown. He has left a character, as far as man knows.

without a stain, and a memory of unwonted fragrance in every congregation he served. The faithfulness and earnestness of his preaching, the point and tenderness of his pastoral counsels cannot easily be forgotten; while his gentleness, firmness, prudence, and wisdom in Presbyterian and ordinary social relations endeared him to all who knew him. His ministry of twenty-eight years, that had been blessed from the beginning, presents at its close most precious fruits, in the growth, order, and spiritual prosperity of the people among whom he breathed his last. Thanks be to God for the grace that forms such men, and spares them so long to the Church.

REV. JAMES C. MAHON.

[NOTE.—Though not in the exact order intended, a brief memorial of the Rev. JAMES C. MAHON is appended, who was a brother-in-law of Dr. CLARKE, whose second wife was his sister.]

JAMES C. MAHON was born in the year 1821. In early boyhood, having been the subject of a pious mother's prayers and counsels, his thoughts were turned to the importance of religion. His first noticeable convictions were under the preaching of the Rev. Dr. H. R. WILSON, Sr., then pastor of the Presbyterian church in his native town. These convictions were pungent, and continued, at intervals, for months. A part of his time was spent with his brother, Rev. JOSEPH MAHON, in Lawrenceville, N. J. Sometimes almost phrenzied with despair, he would say that his doom was sealed—that it was no use for him to try to be a Christian. Again, in deepest anguish, he would cry for mercy. More than once he waked his friends at midnight to pray for him. After his return to Shippensburg there was a protracted meeting held in the neighborhood. He attended, and during its progress found peace in believing.

Feeling now that his life should be devoted to the honor of God, he determined to prosecute the studies which he had already commenced, with the view of preaching the Gospel. He put himself under the theological instruction of the Rev. Dr. HARPER, in connection with the Presbytery of Carlisle. In the Fall of 1850 he entered the theological seminary at Princeton, spent two sessions, was licensed in the Summer of 1852, and after spending a third session at the seminary he accepted, in the Spring of 1853, an invitation to supply the united churches of Washington and Carrolton, in the Presbytery of Miami, Ohio, where he was ordained. After some time, having occasion to visit his friends in the East, he accepted an invitation to supply the Church at Hunterstown, and afterwards Millerstown and Buffalo, in the Presbytery of Carlisle. Being invited to Lexington,

Illinois, his labors in this comparatively new field, as well as in the adjacent region, have many witnesses to their fidelity and success.

Suffering from a bronchial affection, which eventually terminated his life, he relinquished this position, transferring his connection to the Presbytery of Huntingdon. He was never able to take a pastoral charge, though several times solicited, but spent the remainder of his ministerial life in occasional and missionary service, for the most part in Blair, Huntingdon and Centre counties.

Two years before his death he had been confined for several months, and ought to have refrained from public speaking; but it was his misfortune that he could not answer adversely to an urgency to preach, and therefore was often in the pulpit, when he ought to have been in the hands of the physician. The Sabbath before his first hemorrhage he preached twice; immediately after it he went to Shippensburg, and seemed to rally; but three weeks after he had another profuse hemorrhage, which so prostrated him that he never recovered. He in a remarkable manner enjoyed in his last sickness what he had so earnestly desired, the presence of Christ. A few days before his death he said—"I wonder when I shall be delivered from this bondage of corruption. I had thought that I was about to be gone. Come, Lord Jesus! come quickly! I want to go home." He died at Shippensburg, the place of his birth, on the 15th of January, 1868, in the forty-seventh year of his age.

REV. THOMAS STEVENSON.

THIS beloved brother and faithful minister of Christ was a native of Ireland, the descendant of a Scotch family, which settled almost two hundred years ago on the same farm where THOMAS was born. He was the second of six sons, four of whom have passed to that land from whence there is no returning. In early life THOMAS manifested a love for books, and while a boy became quite familiar with Sacred Scriptures. Taught from his youth to venerate the christian ministry and to worship God in the institutions of his grace, he became impressed with his need of a saving interest in Christ, and regarding himself as lost without a Saviour he professed his faith in Christ, and when eighteen years of age united with the church in which he lived and in which he died. Soon after his brother Ross came to this country and entered upon a course of study for the ministry, THOMAS greatly desired to be a co-laborer with him, and with this object in view, entered the high school of the Rev. C. ALLEN, Strabane. Under the instructions of that great classical scholar he remained two years, and in the Spring of 1839 left his father's home for the United States of America.

A kind providence brought him safely to this country, and about the last of May he reached the village of New Athens and entered Franklin College. Here he spent three years and six months in which time he obtained considerable distinction as a close student, a clear thinker, a fine debater, and an exemplary church member. He graduated at Franklin College in 1842, and was regarded by the Faculty as a young man of much promise. In the Fall of the same year he entered the Western Theological Seminary, where he remained until he finished his course; after which he was licensed by the Presbytery of Ohio, June 11, 1845.

The remainder of the Summer was spent in preaching to vacant congregations, among which was Montours, to which he was called

and in which he was ordained and installed June 17, 1846. There he labored with great acceptance and much success, until January, 1854, when he was dismissed to accept a call to the 2d Presbyterian church, Spruce Creek, Pa. In this and other churches of Huntingdon Presbytery, he continued to preach a pure and precious Gospel until his country's cause induced him to exchange the rural parish for the military camp. The groans of mangled heroes after the second disaster of Bull Run, led him to scenes of dreadful suffering; and after weeks spent in soothing the wounded and ministering to the souls of the dying, he was elected Chaplain to the Sixth Pennsylvania Reserves, September, 1862. With this regiment he performed many wearisome marches, endured incredible hardships, and confronted the enemy on many a battle field. When their term of enlistment expired he was elected Chaplain of the 49th Volunteers. With this regiment of brave men he marched from the Peninsula to the defence of the Capital, through the Shenandoah Valley, in all the victories under the invincible SHERIDAN; and in December, 1864, came home to spend a little season with his family.

After enjoying for a few weeks the endearments of home, he bade farewell to his friends, and in February, 1865, returned to the seat of war. When he returned to the Potomac army he found many colored regiments without chaplains, and his long cherished sympathy for that oppressed race and an ardent desire to do good amongst them, induced him to accept a chaplaincy in the One Hundred and Fourteenth Regiment, United States Colored Infantry. This regiment he accompanied through the Wilderness to the storming of Petersburg and the taking of Richmond, and was among the first to enter the city. After peace had been restored and veterans were returning home, Mr. STEVENSON still remained in the army, and with his regiment was ordered to Texas, June, 1865. After many perils by sea and much sickness, they entered the estuary of the Rio Grande, and under a sun almost tropical, and in heat altogether intolerable, the troops disembarked at Brownsville. There the patience and faith, the piety and patriotism of the chaplain were subjected to the severest tests. Sick and suffering his faith was still firm, and his love for his Master's work unabated.

The most of the colored troops do not know the alphabet—they are ignorant of what are the first principles of the Gospel of Christ—and so with the spelling book in one hand and the Bible in the

other, the devoted brother carried on the work of preaching and teaching. In the Spring of 1866 his regiment was ordered to Ringgold Barracks, a military post on the Rio Grande. Here his quarters were more comfortable, his prospects for usefulness more promising, and here his labors were greatly blessed. The Spirit of the Lord came down upon the camp with converting power. The chapel is crowded with devout worshippers, and more than three hundred men are asking what they must do to be saved.

About this time he writes home:—"This wonderful work of God surpasses in depth, in extent, and in power all I have before witnessed." But these displays of divine power and converting grace were preparing the way for the coming of the Lord in the judgments which soon followed in the fearful ravages of Asiatic cholera. In October this destroyer enters the ranks, and after slaying many, attacks the chaplain. After a few hours of terrible suffering the enemy is vanquished, but leaves his victim utterly prostrated. The constitution is broken and the physical form robbed of its strength. In hopes that a change of location might prove beneficial, he is taken to Brownsville, where he meets his Lord and Master, February 10, 1867, in a death most peaceful and triumphant. The state of his mind during these months of sickness and suffering may be learned from letters he wrote after a temporary recovery. In one to his brother, December 16, he writes:—"I may never see my beloved family and friends in Pennsylvania. If so, the will of the Lord be done. I am not afraid to die, Ross. I have had delightful times in this sick room. I have felt so happy from the presence of Jesus, the blessed Saviour, and from the comforts of the Holy Ghost, that it required an effort to restrain my excited feelings. I know whom I have believed; and should I die in this half civilized land, I shall go to the believer's home in glory."

In a letter to his wife, and the last he wrote, January 23 and 24, he says:—"As to the state of my mind, with regard to which you inquire, I can say it was calm, peaceful and happy. I found it was a solemn thing to meet God, and have every good and bad work brought into judgment; but I knew that Jesus was my friend, that my Redeemer lives in glory, and having taken him as my Almighty Saviour, I felt that I was safe, and that death to me would be gain. There were several Sabbaths that I expected, and indeed, somewhat desired, that on the next Lord's day I might be

with Jesus, associating with angels and the church of the first born, composed as it is of some whom death has ruthlessly but briefly separated."

Death had taken from him the wife of his youth, Miss S. A. PLUMER, of West Newton, Westmoreland county, Pa. Also his first born son, whose life was terminated by disease contracted in the camp; and now as he views the river, he has a blessed prospect of a re-union with them, which is to last forever and ever. In domestic relations, Chaplain STEVENSON was exceedingly blessed. He has left a devoted and interesting family. In the social circle his conversational powers shone with a pleasing lustre. In the pulpit he was edifying and comforting, his sermons full of the marrow of divinity. In the camp he was fearless and brave, tender and kind, true to his adopted country and faithful to his God. He fell at his post in the prime of his manhood; he died full of faith and the Holy Ghost, and in the grave of a soldier of the cross he sleeps till the resurrection morn, when he shall hear the trumpet call of his dearest Lord."

Thus far the memorial of the Rev. THOMAS STEVENSON was written by his brother according to the flesh, and at the same time a brother in the ministry, the Rev. ROSS STEVENSON, of Corsica, Clarion county, Pa. It is only necessary to assure the reader that he need not suspect any exaggeration on the account of the relationship. Much more might have been told of his fidelity, bravery, and popularity as a Chaplain. As to his character as a preacher, the brother has been too brief and modest. He was one of the most accomplished and instructive sermonizers we have ever listened to; and had it not been for an unfortunate habit he had somehow contracted in the delivery, of pausing, or hesitating on the last syllable of every word of three or more syllables ending a sentence, he would have been as popular as he was an able preacher. It required the hearer to be a person of intelligence and a lover of the pure Gospel, fully to appreciate Mr. STEVENSON as a preacher. At the same time he was capable of making himself fully understood by the plainest hearer. No army Chaplain had a fairer record for efficiency and acceptability.



REV. JAS. S. ORBISON.

REV. JAMES H. ORBISON.

JAMES H. ORBISON was born at Huntingdon, Pennsylvania, March 23, 1826. He was the youngest son of WILLIAM ORBISON, Sr., Esq. His parents both being members of the Presbyterian church, he was brought up under the strictest religious influence. From his earliest youth he was noted for his sedate and orderly habits. Besides the advantage of very godly and intelligent parents, he enjoyed the privilege during all his early life of sitting under the ministry of that amiable, excellent, and eminently godly minister, the Rev. JOHN PEEBLES. At what age he became a communicating member of the Church is not known, but it was early in life. He graduated in Jefferson College in 1846, and studied theology at Princeton Seminary. In June, 1850, he was licensed, and as he had devoted himself to the work of Foreign Missions, he was ordained by the Presbytery of Huntingdon at the same meeting. The Presbytery met on this occasion in the town of Huntingdon, the place of his birth, and the residence of his parents, then living. In August following he sailed for India as a missionary under the care of the Board of Missions of the Presbyterian Church. At the time he left for India he was unmarried, but married in India Miss AGNES CAMPBELL KAY, a native of Scotland, who died only a few months after their union.

In the year 1858 he returned to this country, and was married a second time to Miss NANNIE HARRIS of Bellefonte, Pa., and with her returned immediately to his field of labor in India. More than ten years after this he returned with his wife and four children to this country, hoping to resume his labors among the heathen, after recruiting his health, and providing for the education of his children. He arrived at Huntingdon on the 25th of March. On the 19th of April, 1869, he entered into rest at Bellefonte, after an illness of less than forty-eight hours. The Presbytery of Huntingdon held its

stated Spring meeting at Perrysville, Juniata county, on the 2d Tuesday of April, at which meeting Mr. ORBISON was present, and delivered a most interesting and satisfactory address on the subject of his mission, and on India in general; and the intelligence of his death reached the members of the Presbytery immediately on their return from the meeting. He was a young minister of very respectable talents, substantial accomplishments, and devoted piety. He was naturally of a very amiable and quiet disposition, and held the respect and love of all his acquaintance. His sudden death was both a surprise and grief to the members of the Presbytery. Above all, they grieved that the foreign field should have been deprived so soon of so devoted and competent a laborer.



REV. JAMES NOURSE.

REV. JAMES NOURSE.

JAMES NOURSE was born in Washington City, D. C., April 30, 1805, second son of MICHAEL NOURSE and MARY RITTENHOUSE. He received the rudiments of his classical and mathematical education under the instruction of the Rev. JAMAS CARNAHAN, D. D., in Georgetown, D. C. He pursued and consummated his college course under the paternal care of Dr. M. BROWN of Jefferson College, Canonsburg, Pa., and shortly afterward, for further instruction, attended during one year at Dickinson College, when Dr. JOHN M. MASON was president of that institution. There he made a profession of religion, united with the church under the care of the Rev. Dr. DUFFIELD, and determined to devote himself to the service of God in the ministry. He pursued his theological studies at Princeton, was licensed by the Presbytery of the District of Columbia, and after engaging for a few months in the service of the colonization cause in the southern states, accepted an invitation to preach as a supply to the Presbyterian church in Germantown, Pa. He preached in Germantown for about eighteen months, and whilst residing there was married to Miss SARAH NORTH HARVEY, daughter of the Rev. SAMUEL HARVEY of that place. After leaving Germantown he preached for a short time at Taneytown, Maryland, and then accepted a call from the church of East Kishacoquillas, in Huntingdon Presbytery. Of this church he was the efficient pastor for three years, when, owing to the trouble arising from the agitation of the temperance and anti-slavery causes—of both of which he was a zealous advocate—he resigned that charge, and removed to Williamsport in Western Pennsylvania, from whence, in a few months, he was called to the then recently organized church of Perryville, (now Milroy,) of which he was installed the first pastor in October, 1834. In that congregation he preached for fifteen years to a sympathizing and attached people. His labors were incessant, he was

especially active in the cause of temperance and of the abolition of slavery ; and both in the pulpit and through the press he was the earnest and able advocate of both these causes, at a period when such advocacy exposed him to much obloquy and reproach. But the great theme of his preaching was Christ Jesus, the divine Saviour, and salvation through him ; and the blessing of God was upon his labors, as many precious souls were, through his instrumentality, brought to a knowledge of the Saviour. In the Autumn and Winter of 1842-3 especially, the church and congregation were visited with the gracious presence of the Holy Spirit in an extensive revival of religion, as the result of which about 130 persons were added to the church, doubling its membership, and greatly increasing the spirituality and piety of its members ; nor were the benefits of this revival confined to the church and congregation, the whole community was elevated and permanently improved in its moral and religious character. During the fifteen years of the ministry of Mr. NOURSE at Milroy there were added to the church there 330 members, an average of twenty-two for each year. His history is that of an accurate and laborious scholar, an humble and devoted Christian, and a faithful minister of the Gospel. Besides performing the duties belonging to his pastoral charge he edited the Paragraph Bible with great care and labor, wrote several valuable tracts, prepared for the press a critical Commentary upon the Epistle to the Galatians, also an abridgement of Lowth's Lectures on Hebrew Poetry. In 1849 he relinquished his position as a pastor on account of a bronchial affection, under which he had long labored, and removed to Washington City, where in 1850 he became the principal of Central Academy, in which capacity he continued to labor with great earnestness and fidelity till near the time of his death.

For several months before this event took place he felt that his health was sufficiently restored to justify him in seeking another pastoral charge. His heart longed for the work of a pastor, and for the privilege of again preaching Christ, and his eyes were turned to the great Valley of the Mississippi as the field of his future labors in the ministry. In the latter part of June, 1854, he left his family and friends in Washington to visit the south-eastern part of Iowa, expecting, if Providence should favor his plans and hopes, to remove there in the Fall. But God had not so ordered. He went to Iowa to die. He reached Salem on the evening of the 4th of July, and complained of feeling very unwell. The next morning a physician was called,

who informed him that his disease was cholera. Prompt and appropriate remedies were administered, but to no purpose. He continued to sink under this dreadful malady, and at six o'clock in the evening life was extinguished, and his spirit passed away.

“Servant of God, well done!
Rest from thy loved employ,
The battle o'er the victory won,
Enter thy Master's joy.”

The congregation of Perryville, which he had served so long and so well, as soon as it was possible, sent a committee of its members to raise the body and convey it to their own cemetery, and rebury it among their dead, and his own dead, in shadow of the church building in which he had so often ministered; there to rest till the resurrection of the just.

REV. SAMUEL HILL.

REV. SAMUEL HILL was a native of Ireland, born near the town of Newton-Limavady, County Derry, in 1791. His education preparatory to entering the University of Glasgow, was obtained near his father's home. His parents were members of the Presbyterian church, faithful and conscientious in training their children in the Catechisms and the Westminster Confession of Faith, and more than ordinarily intelligent on religious subjects. When SAMUEL connected himself with the church is not now known, but it must have been at an early age, as he entered the University of Glasgow at the age of fifteen, as a student, with a view to the ministry. He continued in the University for four years, passing through the various classes with the decided approbation of all the professors and great credit to himself. Each professor, as he passed from his class, certified to his diligence in study and eminent progress; and also to the excellence of his moral character. These certificates are now to be seen in the possession of his family; and his Diploma is signed by not less than fifteen names of eminent professors in the various branches of a University education; men even yet renowned throughout the literary and religious world. He graduated in April, 1810. Soon after his return from the University he was licensed to preach the Gospel by the Presbytery of Route. He studied Theology at Glasgow, which was then, and probably is yet, a branch of the regular college studies, in the case of those who were designed for the ministry. He was licensed at the early age of twenty-one. After preaching some time in his native country, supplying vacancies by the appointment of Presbytery, he resolved to emigrate to America. Before this, however, he had married Miss MARY A. WILSON, the daughter of a "well-to-do" farmer in the immediate vicinity of his father's residence.



REV. SAMUEL HILL.

He sailed from Londonderry in April, 1819, and landed at St. John's, New Brunswick, one of the British provinces of North America, after the usual passage. He preached for eight months at Sheffield, a town near to St. John's, and might have been permanently settled there, but before his arrival the congregation had sent to Ireland for a minister whose coming they were awaiting. In May, 1820, Mr. HILL arrived in Philadelphia, the General Assembly being then in session in that city. He made the acquaintance of the venerable and Rev. GEO. C. POTTS, pastor of the 4th Presbyterian church, and a countryman of his own, to whom he showed his testimonials; and the church of East Kishacoquillas having just become vacant by the death of its pastor—the Rev. JAMES JOHNSTON—by the advice of Mr. POTTS he visited the congregation. Having preached there with great acceptance till the meeting of the Presbytery in October, he applied to be received as a licentiate under the care of the Presbytery, and although the congregations of East Kishacoquillas and Little Valley were prepared to give him a call, it could not be put into his hands, he not having completed the term of probation prescribed by the General Assembly for foreign ministers; but he was appointed the stated supply of those congregations till the next meeting of the Presbytery, at which time arrangements were made for his ordination and installation at the following meeting, when the term of his probation would have expired. The Presbytery made this arrangement in view of the urgency of the congregations to have Mr. HILL permanently settled amongst them, though the testimonials of Mr. HILL had not formally passed the inspection of Synod. The year of probation had expired before the Fall meeting of the Presbytery, at which time arrangements were made for the ordination and installation; but the Synod did not meet till later in the month. For this, on a review of the minutes, exceptions was taken by the Synod. But the Presbytery knew that the testimonials of Mr. HILL were so full and satisfactory that the Synod would and could have no objections to his reception, and, therefore, did not wait the formal approval of Synod. However Mr. HILL was not actually ordained and installed till after his papers had been approved by the Synod; they only made arrangements to this end, confident that testimonials so satisfactory could not fail to be approved by the Synod.

In view of the fact that, before this time and afterwards, the Presbyteries had been often imposed upon by forged and partial testi-

monials of foreign ministers, who had left their countries under censure—either being suspended or deposed from the ministry, or who would have been, had they not fled from discipline; it was exceedingly refreshing to the members of the Presbytery to find a foreign minister so fully and unquestionably recommended, and they were disposed to signalize it by showing every readiness to receive the applicant, and conceding mere formalities. They would show that their opposition was not to foreign ministers, but to foreign ministers without character.

Mr. HILL was ordained and installed pastor of the congregations of East Kishacoquillas and Little Valley, October 3, 1821.

The following extracts from the testimonials of Mr. HILL will satisfy all reasonable persons that the Presbytery was not too hasty in its action, or inconsiderate. The first extract is from the formal certificate of the Presbytery of Ronte; the second, from the collateral evidence, from individual ministers and members of the Synod of Ulster:

“Since the time he (Mr. HILL) obtained license he has preached within the bounds of our Presbytery, in a manner highly acceptable, both to us and to the people—that his acquirements in general knowledge are very considerable—that his character as a private christian has uniformly stood high, his conduct having been exemplary and becoming the Gospel; and as he has now formed a resolution of emigrating to the United States of America, we do hereby recommend him to the attention and patronage of any society of christians to which he may think fit to annex himself. Signed:

JOHN PATTERSON, Mod'r Presbytery of Ronte.

JAMES BROWN, Clerk of Presbytery.

R. RENTOUL, Minister of Ballykelly.

RICHARD DILL, Minister of Drumacose.

J. WHITESIDE, of Colrairie.

SAMUEL BUTLER, Minister of Magilligan.”

This extract includes both Mr. and Mrs. HILL:

“They leave this country with the fairest characters, and we whose names are hereto annexed, have no hesitation in recommending them as persons deserving the patronage and attention of those with whom in any department of life they may hereafter be connected.”

WILLIAM PORTER, Presb. Minister, Newton-Limavady.

RICHARD DILL, Drumacose.

MARCUS DILL, M. D., Ballykelly.

JOHN ROSS.

Newton-Limavady, June 3, 1819.”

Mr. HILL continued to be the pastor of East Kishacoquillas and Little Valley congregations till February 6, 1825, when at his request and with reluctant consent of the congregations, the pastoral relation was dissolved to enable him to accept of a call from the 1st Associate Reformed congregation of Pittsburg. His ministry in East Kishacoquillas was very successful while he continued with that charge. Large accessions were made to the church. The first year of his incumbency he received to the communion of the church upwards of one hundred persons, and this as the result of the ordinary ministry of the word, no extra services more than those usually had on communion occasions. The greatest mistake of Mr. HILL's life was made when he left this charge to accept of the call to the church in the city of Pittsburg.

Mr. HILL removed to Pittsburg, but did not remain to be installed over the congregation which had called him, but returned within the bounds of the Presbytery of Huntingdon, and we find him in the Fall of 1825, present at the meeting of the Presbytery, and invited as a member of the Associate Reformed Presbytery of Monongahela, to sit as a corresponding member.

We do not know that we are fully aware of the reasons inducing Mr. HILL so suddenly to leave the congregation at Pittsburg, and before his installation; but certainly it was better to leave before than soon afterwards, and the mistake may have been in not consulting the Presbytery. Mr. HILL was always a decided temperance advocate. Too many of the congregation were engaged in the liquor traffic, members of the church, and that in its most objectionable and inconsistent forms. Concerning the iniquity he could not consistently or conscientiously hold this peace, and foreseeing the uproar that would follow, thought it more prudent for him to retire. Such was the state of public sentiment at that time on the subject, that no one man could hope to stem the torrent. At this day that congregation would be fully in accordance with Mr. HILL on the subject of temperance. But it was not so then.

However, the Associate Reformed Presbytery was offended, and refused Mr. HILL a certificate of dismissal to rejoin the Presbytery of Huntingdon; and thus the case remained till April, 1827. In the meantime he was engaged in supplying the congregations of Spruce Creek and Sinking Valley which were very desirous to give him a call and have him for their pastor. At the time above

referred to, the Presbytery believing that something ought to be done to relieve Mr. HILL from the difficulties under which he labored, passed the following minute:

WHEREAS, this Presbytery has credible evidence from verbal testimony, that some of the members of the Monongahela Presbytery have considered Mr. HILL for sometime past as not amenable to them; and whereas, the Moderator and Clerk of the Monongahela Presbytery have certified that his conduct, while within their bounds, was exemplary and orderly, except in the manner of his departure from the congregation of Pittsburg, &c., &c.; therefore,

Resolved, That the said SAMUEL HILL be received as a member of this Presbytery.

At the meeting of the Presbytery succeeding this calls were presented from Sinking Valley and Spruce Creek for the pastoral services of Mr. HILL; which he accepted, and he was installed over these congregations, October 11, 1827.

Mr. HILL continued in these united congregations till June 16, 1835, when, at his request and with the consent of the congregation, he was released from Sinking Valley, but continued for some years afterwards to be the pastor of Spruce Creek and the stated supply of Birmingham, a congregation which a short time before had been organized by Mr. HILL by appointment of Presbytery. In October, 1843, his pastoral relation to Spruce Creek was, at his request, dissolved, and he removed to the vicinity of Pittsburg. He served the congregation of McKeesport as a stated supply for two years; and Saltsburg, Blairsville Presbytery, for a short time, when he returned within the bounds of the Presbytery of Huntingdon and became the stated supply of East Freedom and Martinsburg, which he served in that capacity for nine or ten years; and afterwards was for four years the supply of the congregation of Shavers Creek. This closed the active labors of Mr. HILL in the ministry in connection with a congregation. He continued to live in retirement in the family of his youngest son. He died at Hollidaysburg after a short sickness, on the 14th of March, 1872, in the 81st year of his age. Three sons and one daughter survive him. Mrs. HILL died several years before him, while residing with their son, then living in East Kishacoquillas Valley.

Mr. HILL was an able and accomplished minister of the New Testament. His preparatory education was of the most substantial

character. He did not enter the ministry till he had passed through all the usual parts of a thorough literary and theological education, with the eminent approbation of his teachers; and he was a close student and an immense reader all his life. A few weeks before his death he completed the reading of two volumes of Dr. HODGE's Systematic Theology, and could give a verbal statement of their contents on every subject of which they treat; and any points of which he doubted, or in any respect differed from the author. (For he was no blind reader, and yielded to no authority, however eminent, but the Word of God.) By continued application to study, and constant exercise of his faculties, he retained his mental powers to the very last. While his limbs were tremulous with age no man could detect the least decay in his mental faculties. We do not recollect that he expressed any substantial difference from Dr. HODGE's views on any subject save one; and we know that Dr. HODGE, as a theologian, stood as high as any other man in his estimation.

Mr. HILL was a thoroughly read theologian, and zealously attached to the Calvinistic System of Theology, and never failed to preach in accordance with it on all occasions. He was at the same time a zealous practical preacher. He was by no means a neutral or negative character. He stood up for the truth in doctrine and in practice at all times and at all hazards. Had he lived in persecuting times, he would have been a martyr. Had it not been for his strictness in doctrine and discipline he would have been one of the most popular preachers of the part of country in which he served; for he was not only a learned but an eloquent preacher. He was accustomed in the land of his birth, and the country of his theological education, to hear long sermons; at least, what the people would now consider unreasonably long; and this was the chief fault we have ever heard an orthodox man or a christian find with Mr. HILL's preaching. To the inquiry—"What was the character of Mr. HILL's preaching?" in nine cases out of ten, the reply would be: "His sermons were long, but we never became wearied or flagged in our attention." He was a very instructive preacher. That Mr. HILL had enemies may be inferred from his character—his was no *negative* character; but a consequence of this also was, that he had warm friends. The private character of Mr. HILL was often very much mistaken. Persons supposed that a man so uncompromising in doctrine and discipline, must be a very sour and morose man in private

life. On the contrary, he was one of the most condescending, courteous and hospitable of men. He was a most pleasant and cheerful companion with young and old, with men and women; very readily approached, and most conciliating in his manners.

With all his talents and attainments, he was a very modest man. In Presbytery or other church courts he was not forward in expressing his views. He seldom spoke, only in regard to important subjects, and then never long. He seemed to have more humble views of himself than friend or enemy ever entertained. Of his last sickness it is unnecessary to speak, it was short and his end was peaceful; as long as he was able to speak he expressed his confidence in the doctrines he had preached, and his unshaken trust in that Saviour he had recommended to others. His afflictions during life had been many and at times severe; in frequent personal sickness, the death of wife and children, and otherwise; but now they are all ended, and he with his Master in glory.

REV. GEORGE GRAY.

IT is to be regretted that so little is now known of the subject of this sketch. Of his parentage and early life nothing is now known, save that he was a native of the North of Ireland. He was licensed and ordained by the Congregational Association of Ireland in 1810. Where he obtained his literary and theological education, whether in Ireland, England, or Scotland, is not known. When he came to this country is also unknown. The first certain information we have respecting him is derived from the minutes of the Presbytery of Huntingdon, under date of October 4, 1825, when he was received from the Presbytery of Northumberland. At the same time calls were presented to Presbytery for his pastoral services from the united congregations of Upper Tuscarora and Aughwick. The same season he was installed pastor of the above congregations by a committee of Presbytery.

At the stated meeting of the Presbytery, October 3, 1843, Mr. GREY resigned the charge of the congregation of Aughwick; and in the Fall of 1849 his pastoral relation to Upper Tuscarora was dissolved at his own request, on account of ill health.

Mr. GRAY held the charge of the congregation of Aughwick for eighteen years, and it is believed that the cause of his resignation at the time was a fall from his horse, which had so seriously crippled him as to incapacitate him to serve between two congregations, whose houses of worship were twelve miles apart. He served the congregation of Upper Tuscarora for twenty-four years, with general acceptance. After the resignation of his charge, Mr. GRAY was unable to preach much, if any at all, though he lived several years afterwards. He died in the Summer of 1857, being more than three score and ten years old.

Mr. GRAY was in person a man of more than ordinary height, and became quite corpulent as he advanced in years. In regard to his character as a citizen, a christian, and a minister, he died without a blemish. As to his qualifications as a preacher, without any definite knowledge on the subject, it may be reasonably inferred that they were quite respectable, from the length of time he served acceptably his congregations. Mr. GRAY was not married till after his settlement in Tuscarora Valley. His widow and several children survived him.

REV. ALBERT B. CLARKE,

AND

REV. JOHN H. CLARKE.

THE persons whose names head this sketch were brothers. Their parents were residents of Schellsburg, Bedford county, Pa., where both were born; Albert B., July 14, 1817, and John Henry, November 29, 1831.

Albert spent the first year of his college course at South Hanover College, Indiana, but graduated at Dickinson College, Carlisle, Pa.

John pursued his studies preparatory for college in Legonier Valley, and graduated at Jefferson College in 1852. Both pursued and completed their theological studies at the Western Theological Seminary, Allegheny, Pa.

Albert B. was licensed by the Presbytery of Carlisle, April, 1841, and ordained by the Presbytery of Blairsville, January, 1842, having accepted a call from the congregation of Legonier, within the bounds of said Presbytery.

In the Fall of 1854 he received and accepted a call from the Presbyterian congregation of Altoona, Huntingdon Presbytery. He continued the pastor of this church till the time of his death, which occurred in 1863.

JOHN H. CLARKE was licensed by the Presbytery of Ohio in 1857. In 1858 he was ordained by the Presbytery of Carlisle, and installed pastor of the churches of Landisburg, Centre, and Upper, Perry county, Pa. He continued to be the pastor of these churches for about five years, when the pastoral relation was dissolved, as believed, on account of failing health; as he spent the year after his resignation of the charge mostly in Altoona among his friends without any pastoral charge. In 1865 he became the stated supply of the congregations of Tyrone and Birmingham, in the Presbytery of Huntingdon. Two years after he received a formal call, and was installed

pastor of these churches. This charge he continued to serve as his health would permit till the latter part of the year 1870, when the Lord took him from all his earthly labors and sorrows. He died of pulmonary disease on the 23d day of September, 1870, in the 39th year of his age. His health had been failing for several years before his death. All the usual means had been employed to arrest the progress of the disease, the physician's skill, occasional cessation from pulpit labors, and change of climate; but all in vain. He was a good preacher, an excellent pastor, a valuable presbyter, and an amiable man. Both brothers died of the same disease, and were much lamented at their death; and both died comparatively young, and while yet many years of service in the ministry might have been expected from them.



REV. DAVID STERRETT.

REV. DAVID STERRETT.

MR. STERRETT was born near Mt. Joy, Lancaster county, Pennsylvania, in the year 1800. His parents were members of the Donegal Presbyterian church. His father was a farmer in comfortable worldly circumstances. His mother was a lady of devoted piety, by whom he was carefully and religiously trained in his youth. As the result of careful religious instruction, with the blessings of God, he early became a communicating member of the church of Donegal, of which the Rev. Mr. KERR was then Pastor. Having turned his attention to the ministry, he pursued his academical course at Newburg, Cumberland county, Pa., and from thence passed into Jefferson College, where he graduated in 1827, in a class numbering thirty-two; out of which nearly one-half afterwards became ministers of the Gospel. In 1832 he completed his theological course at Princeton Seminary, and the same year was licensed by the Presbytery of New Castle. In 1834 he received a call from Shavers Creek congregation, in the bounds of the Presbytery of Huntingdon, to which he was transferred as an ordained minister. When ordained, and why ordained *sine titulo*, we do not know; but Shavers Creek was his first pastoral charge, in which he was installed by a committee of Presbytery on the 30th of May, 1834.

He served this congregation for fourteen years, his pastoral relation to it being dissolved at his own request in 1848. This was a large congregation, having three places of preaching, Manor Hill being the centre, and Shavers Creek Bridge on the south, and Stone Valley on the north, each being six miles from the centre. It was in some respects a laborious charge; and not from any serious dissatisfaction on the part of the people, but rather from failing health, he was induced to seek a dissolution of the pastoral relation; and with a view to greater advantages for the education of his children. If he had any more difficulties in this charge in the

discharge of his pastoral duties, than ordinarily falls to the lot of every faithful minister, they arose from his decided advocacy of the temperance reformation, and the faithful application of the discipline of the church.

In the Fall of 1849 he received and accepted a call from the united churches of Waynesburg (McVeytown) and Newton Hamilton; and was installed their pastor in the beginning of the year 1850. He served these congregations faithfully and acceptably for six years. Perhaps we may say that these were the most successful years of his ministerial life. During these six years one hundred and sixty-one were added to the church on examination; and in one of these years seventy-five.

At the close of this term, his health having materially failed, he sought a dissolution of the pastoral relation; and never afterwards sought for, or accepted a pastoral charge. But he did not abandon the service of the ministry; he continued often and steadily to preach. He allowed himself but few silent Sabbaths, either preaching for the brethren or supplying vacant churches when in ordinary health. His rest consisted chiefly in being freed from the responsibility of a pastoral charge, and the laborious preparations from Sabbath to Sabbath.

During his residence in McVeytown he was called to experience the greatest affliction of his life, as personal and family. His only son, a boy of eight or ten years of age, was drowned in a shallow stream in which he was wading in returning from the pasture field. He suddenly plunged into a deep hole which had been washed out by previous floods; and being unable to swim, and no adequate help being at hand, the boy perished.

The closing years of his life and ministry were spent in efforts to secure the endowment of Lincoln University, in which he was unusually successful. The Winter before his death he was in feeble health, but as Spring approached he seemed to recuperate, and at a meeting of the Presbytery in April, was appointed, according to his own desire to represent the Presbytery in the General Assembly which met in Chicago, May, 1871. He was able to reach the Assembly, and was punctual in his attendance every day till the one before its final adjournment. On that day he said to the writer—"I will leave for home to-morrow morning, least I shall not be able to reach home at all." Contrary to his expectations, traveling and change of scene had not availed to benefit his health, but probably his

close attendance on the sessions of the General Assembly hastened the end. By a kind providence he was permitted to reach his family in Carlisle, but a few days afterwards was stricken with paralysis, and died on the 21st of June, 1871, in the 71st year of his age.

His death bed was marked by calmness and hope, and trust, explicitly and firmly declared in the righteousness of Christ. His disease prevented him from communicating with his family and friends except by writing. Though the organs of speech were entirely paralyzed, his mind was in an unusual degree unimpaired. To the entire satisfaction of his friends, and the ministerial brethren who were permitted to visit him in his last sickness, he expressed in the way indicated, his entire resignation to the will of God in the event, and his unhesitating reliance on the merits of Christ for salvation. But to those who had a personal acquaintance with Mr. STERRETT, no death-bed declarations were needed to assure them of his peaceful, trustful, and triumphant death. "Mark the perfect man, behold the upright; for the end of that man is peace." Ps. 37:37.

Mr. STERRETT's christian character from the time that he made a profession of religion, was not only unexceptionable, but eminent; no one was ever known to question his personal piety. Out of the pulpit, as well as in the pulpit, he was a reprover of evil doers. No man could give more expressive indications of disapprobation of unbecoming words or actions, without uttering a word of reproof; the expression of his countenance being the certain index of his thoughts. As a christian he lived near to God, and was zealous for his honor and glory. He would allow of no trifling with sacred things on any occasion in his presence.

As a christian minister he was able and faithful. His one aim was the salvation of souls; and he was favored by God to be the instrument of the salvation of many. As a preacher he was highly esteemed among pious people, and those who loved the pure Gospel. He was not a BOANERGES, but he was eminently a BARNABAS. His services were sought for at protracted meetings and in times of revival, and were then eminently efficient. He was a wise counsellor on such occasions to pastors and people, and to inquirers.

He was no extempore preacher, but required time for preparation; he never read his sermons but delivered them memoriter. He was a man of great humility, far more ready to underrate his own perfor-

mances than to take satisfaction in them. In services which might be common, he was always disposed to shove his brethren forward and stand aside himself. Yet he never declined a service when duty required it, or when properly called to it. As a presbyter he was wise and judicious, considered a safe counsellor and confided in by his brethren. He never occupied much time by set speeches, but always spoke directly to the point without circumlocution. Though of a very mild and conciliatory disposition, he was always firm and fearless in what he believed to be the right. Hardly any one ever exhibited more of the *suaviter in modo, fortiter in re*.

His manner in the pulpit ordinarily was calm, yet at most times eloquent with heart-felt earnestness. His voice was not strong, but pleasant and engaging. His delivery was not boisterous, but more resembled the smoothly flowing stream. In all his pulpit performances there was a greater equality than is exhibited or maintained by most preachers. He never rose much above or fell much below his common pulpit exhibitions. Of course, the state of his health would affect the manner of his delivery ; but not much the material or substance of his sermons.



REV. JAMES LINN D.D.

REV. JAMES LINN, D. D.

REV. JAMES LINN, D. D., was born in Sherman's Valley, now Perry county, Pa., September 4, 1783. He was graduated at Dickinson College in 1805, licensed by the Presbytery of Carlisle in 1808, and ordained in Bellefonte, Pa., April, 1810, by the Presbytery of Huntingdon. His pastoral charge embraced the churches of Bellefonte and Lick Run. In 1839 he was released from Lick Run and retained Bellefonte, where he sustained the relation of pastor until his decease, February 23, 1868.

In 1811 Dr. LINN was married to Miss JANE HARRIS, daughter of JAMES HARRIS, Esq., one of the earliest and most eminent citizens of Centre county. By this marriage he had four sons and two daughters,—four of whom, three sons and one daughter, still live. He was again married on the 15th of April, 1829, to Miss ISABELLA HENDERSON, a daughter of another of the early and reputable citizens of Centre. This union gave him another daughter, the present Mrs. WILLIAM WILSON, of Bellefonte. The second Mrs. LINN survived her husband three years. Our brother was eminently happy in both his marriages; happy also in his children, all of whom have ever been exemplary. His family was an illustration of the blissful influence of a well ordered home and of the power of that truth which the father proclaimed from the pulpit. He and his house were truly a pattern to the people of his charge.

In social life Dr. LINN was rather more retiring and silent than became one in his position, possessed of talents and learning, and gifted with fair conversational powers. He needed to be drawn out. He waited for others to lead, and when they did so they found him both vivacious and instructive.

As a Presbyter, Dr. LINN was one of the most faithful. The Presbytery of Huntingdon is large in regard to both ministers and

churches. Its boundaries are extensive. Ranges of precipitous mountains traverse it, which made bad roads a necessity. Travelling was hence laborious. The fifty miles of a journey often needful to attend presbyterial meetings, and to supply vacant churches, had to be accomplished by the minister's own means of conveyance, which, ordinarily, was a horse and saddle; and yet appointments were filled without failure, up to almost the extreme of old age. Among his brethren he was, in Presbytery as elsewhere, the wise and reliable counsellor. The aged and the young found in him the ever trustworthy friend.

As a pastor Dr. LINN was neither a flatterer, nor fussy, but attentive, kind, and sympathising. None were too rich and powerful to be admonished; and none were so obscure and feeble but that they were waited upon with assiduity. As a preacher, our brother was earnest, plain and instructive, inclining more to the doctrinal and practical than to the experimental and hortatory. In the early part of his ministry he spoke, as was the custom of the times, mostly from memory. Later in life he sometimes used a manuscript. Always was he a student.

That Dr. LINN possessed a combination of excellencies, and was capable of transferring them, is evident in the intelligence, taste, refinement, moral excellence, and elevated christian character and liberal spirit of the people of Bellefonte—evident also in his continuing the pastor of such a people for nearly sixty years—evident also from the strong attachment of three generations, the parents, the children, and the grandchildren. The third generation, in all the vivacity of youth and early manhood regarded the aged pastor with love, as well as with veneration.

Dr. LINN is a most instructive example to the younger class of our ministers. He cast in his lot with a people poor, few in numbers, with lands yet to clear and houses yet to build. His promised salary was hence small, and he had not much extra means. No Mission Board behind. No Church Erection Fund whence to draw. The court-room was his church in one congregation, and a log cabin in the other. But his was in purpose, a life contract. He was the people's and the people were his. That was to be his home, and he would make it what a minister's home should be—a home in the happy hearts of a well nurtured flock. He would have an attached family—a people who would love him in response to his love for them. He knew that if he would train them a truly and

deeply religious people they would be also a people industrious, thrifty, liberal, and faithful to their pastor. If he would enrich them with spiritual treasures, they would never allow him to be destitute of the needed good things which should be the fruits of their toil. Such were his faith and purpose. The purpose he executed, and his faith proved to be well founded. He never needed to stimulate his people by complainings or threatening. They felt that he performed his duty, and a performance of theirs was but a natural and christian response. And when the infirmities of age disqualified him for ministerial labor, the tendered resignation was refused. An assistant was provided and the aged pastor's salary would have been continued as before had he not absolutely declined, under the altered circumstances, to receive more than \$200 per annum, which was forced upon his acceptance. Happy pastor, happy people. Blessed of the Lord.

REV. D. MCKINNEY, D. D.

Dr. LINN's portrait as a clergyman has been drawn by an able hand, but there were features of his character as a man and citizen, unnoted in this memorial, which those who knew and loved him best desire to have perpetuated; more especially those tender and lovable qualities which united with the stronger and sturdier ones, to make him what he was.

The estimation in which he was held by his own people was largely shared by the whole community in which he lived. Among the immediate neighbors, with whom his friendly relations were unbroken, were those of various religious opinions; Episcopalians, Quakers and Jews as well as Presbyterians; and nearest of all, within sight and bearing of much that was done and said in the household, lived for twenty-five years, a Roman Catholic family, and the affectionate veneration of their feelings was strongly expressed by one of them when he died, in the exclamation that "Mr. LINN would certainly go straight to heaven." Among his Jewish friends, was one in particular, who evinced his regard by kind personal attentions, redoubling them in his last illness by taking to the dying clergyman grapes and other delicacies. And to these tokens of a widespread reverential feeling in the community, may be added the general respect shown at his funeral, in the closing of stores and dismissal of schools; the large concourse of people attending the services in the church being composed not only of parishioners

mourning for their pastor, but also of fellow citizens paying their last tribute of respect to an earnest and patriotic man, a faithful and generous friend, a patriarch, whose useful and blameless life merited all the honor that could thus be paid to his memory.

The tablet which fitly commemorates his long connection with the Bellefonte church, on the wall of the new edifice, bears this inscription :

"Faithful, wise; meek, patient; pure, devout."

Of the faithfulness in his ministry much can be said. His field of labor for twenty-nine years, embraced the two parishes extending from Tyrone to Lock Haven, and from Karthaus, on the West Branch of the Susquehanna, to the Seven Mountains, fifty miles each way; and it was his invariable custom to pay pastoral visits to each family of his charge, twice a year in the earlier part of his ministry, and later, once a year at least. In the more primitive days these ministrations to a flock so scattered involved toilsome service; all sorts of weather braved, and much time spent on the road. I can remember seeing Dr. LINN when advanced in life, saddle his horse or else gear him for driving, and start out after sunset to preach at some distant point; for his congregation, even at that time, had numerous members living five, six, and seven miles in the country. I have the authority of Judge LINN, for recording that in one of the rare instances when he induced his father to speak of himself, at a time when he had been about thirty-six years in the ministry, he mentioned that he had only once missed keeping an appointment of any sort, and this on account of the serious illness of his wife; punctuality being one of the marked virtues of his character. He was faithful also in another respect, being ready at all times to rebuke bad conduct, not "beating about the bush," but speaking outright whatever he felt it his duty to say; and this must have had the more weight because of his natural reticence and unwillingness to give offence. A lady expressed her sense of the force of his disapprobation to Judge LINN, in these words—"Your father's smile is like sunshine, but his frown is terrible."

Dr. LINN was eminently a modest man, disliking to put himself forward in any way, "seeking not his own," hiding self in the Saviour for whom he lived and labored. When he was made a Doctor of Divinity, though realizing the honor, he was exceedingly annoyed and distressed. In response to the first salutations connecting the

title with his name, he would say, "there is no doctor here." He said that when strangers came to the place and asked on the Sabbath who preached there, on being told " Mr. — preaches there and Mr. — there, but Dr. LINN preaches in the church with a tall steeple," they would go to the latter place with great expectations, and he should feel mortified to disappoint them. In his address at the semi-centenary of his pastorate he remarked: "Some one thought it would be a proper token of respect for me to have a theological title attached to my name. I cannot doubt the goodness of the motive which prompted the mover in this case, but he has overestimated my qualifications for that degree. I have no scruples of conscience respecting the wearing of titles; but I never thought myself possessed of the mental power and theological attainments that would qualify me for having such distinction."

It was his aim to make his sermons plain, and if in writing a flower of rhetoric sprang up beneath his pen, it was ruthlessly plucked up and cast away; and yet with their unadorned simplicity, he was frequently asked for these sermons for publication. And in this connection it may be stated, as illustrating his modesty as well as his industry, that no sermon was ever repeated in the same pulpit.

It is much to be regretted that he was so unwilling to speak of himself. At the time of the semi-centenary there were but three or four persons in the entire range of his pastorate who were of mature years when he first went to Bellefonte. There are none, therefore, now who can give the information that would be so valuable as to his early life, the influences that moulded his character and his experiences as a young clergyman in so interesting a locality.

He lived during his first married life and for some years afterwards on a farm in the immediate neighborhood of Bellefonte, and was noted in those days for his great strength, being the best reaper in all the country. He was always present at the "frolics," as they were called, *i. e.* gatherings of the farmers for the purpose of helping each other at harvestings, and other such occasions; and always continued to have an interest in everything connected with agriculture. He was a good horseman and very fond of horses, preferring for his own use even in advanced years, those that were spirited.

He had a thorough acquaintance with music as a science, and a fine voice, which he used with admirable effect; being able to lead the singing at any service.

He was, for many years, President of the Board of Trustees of the Academy, and taught a class of young ladies in that institution, in the early years of his pastorate. Beside his strong interest in educational matters he also felt an interest in the affairs of the country. During the war especially his sympathies were warmly called forth.

A public meeting on the Sabbath would never, on ordinary occasions, have had his countenance, but he promptly responded to a summons for such a meeting, when the object was to minister to the relief of soldiers suffering in defence of the country.

In a region noted for its hospitality, Dr. LINN was eminently hospitable, and his generosity was spontaneous and unpretending. The late H. N. McALLISTER never wearied of referring in the congregational meetings to Dr. LINN's generous dealings with the church. It was at one time greatly in debt, \$900 for a country church being a heavy weight of indebtedness when the people had not been educated up to the present state of enlightenment as to church obligations, nor attained the present measure of prosperity. Until this pecuniary cloud was dispelled Dr. LINN voluntarily remitted every year \$100 from his salary as his contribution towards the payment of the debt.

S. L. B.

PART III.



BIOGRAPHICAL SKETCHES OF SOME OF THE MORE PROMINENT DECEASED ELDERS OF THE PRESBYTERY.

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DECEASED RULING ELDERS.

THE writer anticipated difficulties in the way of obtaining reliable sketches of the lives of the original elders of the Presbytery, but has experienced more than he expected. Of the ruling elders who served the respective congregations at the time of the organization of the Presbytery, and for some years afterwards, but few fragments of their history remain to be gathered up. Their cotemporaries are all dead; the second generation have also passed away; and the third know but little about them but their names and the places of their residence. Indeed, as the time of the organization of most of the original churches is buried in obscurity, so the elders officiating in these times, even their names, in many instances, are unknown. Take for example the church of Huntingdon, one of the most prominent in the Presbytery, has no record of the original elders, and can only be guessed at by the names of those who acted in the capacity of trustees to whom the original deed of church property was made. Records never were made, or have been lost, or as in the case of Huntingdon church, destroyed in the conflagration of the buildings in which they were kept. For these reasons we have been unable to obtain but little information concerning the first class of elders, who lived and served the congregations in conjunction with the original pastors; and are therefore under the necessity of contenting ourselves with the names and memorials of those of later date, mostly of the second generation. The elders present at the organization of the Presbytery, were JOHN WATSON, WALTER CLARK, ROBERT SMITH, and WILLIAM HAMMOND, but the congregations they represented are not upon record. The second day of the session Mr. ROBERT RIDDLE was enrolled as an elder from Shavers Creek congregation. He afterward removed to Scotch Valley, within the bounds of the Frankstown (Hollidaysburg) congregation; and many descendents are yet living within the same bounds. A

son was an elder in the same congregation for many years, and a grandson is now an acting elder of the same church.

At the second meeting of the Presbytery after the organization, there was but one elder present on the first day, Mr. JOHN COOPER. He was from East Kishacoquillas. Two of his sons afterwards filled the office of elder in different congregations; Mr. ROBERT COOPER in East Kishacoquillas, the father of the late Rev. SAMUEL M. COOPER; and Mr. SAMUEL COOPER, an elder in the congregation of Spruce Creek. Of the family of Mr. JOHN COOPER, there are descendants with us to this day. On the second day of the meeting, other elders made their appearance, among which were MESSRS. ALEXANDER McCORMICK of Shavers Creek, WILLIAM KING of Penns Valley, and WILLIAM SHAW of Warriors Run. There were two brothers, both elders in the congregation of Shavers Creek, ALEXANDER and GEORGE McCORMICK. ALEXANDER, the eldest, was a boy fourteen years old at the time of BRADDOCK's defeat, and was with the army, but in what capacity is not known. But it is quite probable that it was as a volunteer soldier, as in those times all the region in which he was born, was infested with Indians, and even boys were experienced Indian hunters. McAllavy's Fort was in the vicinity of his father's residence, into which the family, with other families, were often compelled to take refuge. It was in ALEXANDER McCORMICK's house the congregation of Shavers Creek was organized; and in whose family the Rev. JOHN JOHNSTON boarded while he was stated supply of the congregation. The above named elders are mentioned with the main design of perpetuating their names, because they were honored and active officers of the church in their day, though very little is known of their private character and history. But we come now to a name of more modern date, and concerning whom there are those living who are able to give the important facts of his life.

JOHN G. LOWREY, ESQ.

MR. LOWREY, at the time the writer became a member of the Presbytery of Huntingdon, had either retired from the active duties of the eldership, or had removed to St. Louis, so that we never met him in Presbytery, of which he had been frequently a member. No member of the session of Bellefonte church so frequently represented it in Presbytery, and no elder was so frequently chosen by the Presbytery to represent it in the General Assembly along with others. To the Hon. Ex-Judge SAMUEL LINN, son of Rev. JAMES LINN, D. D., application was made in the first instance for facts concerning the life of Mr. LOWREY, when the following reply was received :

“ LEWISBURG, February 20, 1872.

Rev. and Dear Sir:—I knew JOHN G. LOWREY very well from my earliest childhood—knew him as a valuable member of society—as a faithful public officer, and as a prominent and useful member of the session of the church. He was one of my father's warmest friends and wisest counsellors, and I know of no one connected with the ruling eldership who was more worthy of notice amongst the memorials of church history. But as he was a man in middle life when I was but a child, and left Bellefonte for the West just about the time I began to enter upon the active practice of my profession, there are many important parts of the history of his life that I would be unable to relate. I would refer you for more accurate information than I can give, to EDWARD C. HUMES, Esq., whose family relationship with Mr. LOWREY, will enable him to give you many interesting historical facts. I have, however, such admiration of the character of that most excellent old man, that I would be willing, after he has given such statistical and general information as he can give, to add my knowledge of him as far as it goes, and my impressions of his character, public and private.”

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Upon application to Mr. HUMES, the following letter was received :

“ BELLEFONTE, May 2, 1872.

REV. W. J. GIBSON, D. D.—*Dear Sir*:—It would afford me great pleasure to aid you in the work you have in hand, in the way you suggest, had I the information you desire to procure, or had I the means of obtaining it. It is true, that in my younger days, I was well acquainted with JOHN G. LOWREY, the person you refer to, who resided in this town, almost from its organization, to the time he left for a residence in St. Louis. Yet I fear I could not give you such particulars of his private history, in detail, as would be of much service to you in preparing a sketch of his life. Yet there are some things I do know and remember, which I may refer to as they occur to me.

The name of JOHN G. LOWREY is familiar to some of the older citizens of Bellefonte, as prominent among those earlier settlers of the town, who were influential in the formation of the society and church organization then existing.

He was born of Presbyterian stock, in Donegal, Lancaster county, Pa., about the year 1780—from whence he came to this town, probably not later than 1793 or 1794; where he resided more than half a century, in the prime of his life. A young man of some culture and education for the day, although without advantages other than such as were afforded by a country school, and that for a brief period, he at once took and ever after maintained a high social position among the people. He was a good accountant—hence his principal occupation consisted in the settling up of estates, and agencies for owners of unseated lands; vast bodies of which were held by non-residents, in this, the central portion of the State.

He had his peculiarities; and in some respects was a man of mark. He was notoriously self-willed, and those who knew him best and most intimately in his social and political relations, always gave him credit for a firmness and pertinacity in his opinions, which amounted almost to obstinacy; and such as rarely yielded to persuasion or argument. Indeed, it was well known and generally admitted by his friends, that if Mr. LOWREY had formed an opinion on any subject, it was a waste of time to attempt to change it. As an instance of this trait in his character, it was his firm and decided opinion that NAPOLEON BONAPARTE was alive, long after all the civilized world beside believed the fact as reported, that he died in exile on the Island of St. Helena.

He was an ardent admirer of Gen. ANDREW JACKSON, and it is well remembered by his acquaintances of that day, that next to his Bible, the State paper of the hero of New Orleans, was more highly estimated by him than any other production of the times.

As a member of the community in which he resided, he was greatly influential in giving tone to public sentiment; and repeatedly held many, if not all the offices of honor and trust in the town and county of his

adoption ; but being naturally a modest and unassuming man withal, never aspired to higher positions. The records of the Bellefonte Presbyterian congregation, with which he connected himself early in its organization, under the pastorate of the Rev. HENRY R. WILSON, D. D., Sr., show him to have been one of its first ruling elders. He continued to act in this capacity, under the pastorate of the late Rev. JAMES LINN, D. D.; and likewise performed for many years, the duties of collector, treasurer, and secretary of the church ; as well as Superintendent of the Sabbath school from its organization until his removal to the West. Without disparaging the services of others, to whom this church is much indebted for its past and present prosperity, it is but just to the memory of Mr. LOWREY to say, that he was equalled by few and excelled by none of his cotemporaries, in an earnest faithful devotion of his time and means to the welfare of the church.

For many years he was prominent in conducting the services of the social prayer meeting, in which exercise he was highly gifted ; and by his regular and uniform attendance, impressed upon others his attachment for this duty. He was a conscientious and liberal contributor to the support and spread of the gospel in his day. He was frequently in attendance on the courts of the church as a member, and was universally regarded as well qualified for the performance of his official duties. As before stated, he more frequently represented the Presbytery in the General Assembly, than perhaps any other layman.

He died some years ago in St. Louis, having survived his third wife."

HON. GEORGE BOAL.

MR. BOAL was born in the County Antrim, Ireland, July 16, 1796. He was but two years old when his father emigrated to the United States and settled in Penns Valley. His father, DAVID BOAL, came to this country in 1798 in the same vessel with the late Rev. Dr. SAMUEL B. WILIE, of Philadelphia, and the Rev. JOHN BLACK, D. D., of Pittsburg, they being then only students of theology; and the father of the writer, the only minister on board the vessel. They landed at Philadelphia in the year above named, from whence they separated, Mr. BOAL making his way to the centre of the State. He was a member of the Presbyterian church in Ireland, and on coming to Penns Valley connected himself with the church then known as Slab Cabin, now called Spring Creek. Of this church he was afterwards made an elder, in which office he served the congregation with great acceptance till the time of his death, which occurred in March, 1837. He gave name to the town of Boalsburg in Centre county, as his farm lay just upon the outskirts of the town; and it is probable that the land on which the town was built originally belonged to him. Such was the favorable and honorable parentage of the subject of our notice. It implied the strictest and most intelligent education in the doctrines of the Presbyterian church, to which GEORGE BOAL adhered in all his after life. When times of distraction and division afterwards came upon the church, Mr. BOAL was found among the foremost, most trusted, and most intelligent of the lay leaders in behalf of the doctrines and discipline of the church. Mr. BOAL's education was only such as could be obtained in the common schools of the county, of which, however, he made the best possible improvement, and was therefore well qualified for all the ordinary business of a citizen, and for the offices of honor and trust to which he was afterwards appointed or chosen. He was a farmer

all his life. He was brought up on the farm with his father, and afterwards farmed for himself, having inherited the family homestead. At what time of life he connected himself with the church by a personal profession, is not known, but it was early, while he was yet a young man. Such was the estimate of the church of his intelligence and piety, that he was elected, ordained, and installed an elder in it while his father was yet living. This event took place in May, 1835; his father died two years afterwards. For a man to be elected to this responsible office while yet a young man, and in the congregation in which he was raised, not only implied his special qualifications for the office, but the high respect in which his character was held by his neighbors and friends, and brethren from his youth up. If his life had not been without reproach, he could never have been so honored and trusted by those with whom his whole life had been familiar. And he continued to adorn the place an honored and trusted leader in the session and the church till the time of his death. He was equally respected and trusted in civil life. He was elected an associate judge of Centre county; and in 1840 a member of the State Legislature for one term. As to politics, he acted with the Democratic party till 1861-62, at which time he became an active supporter of the administration then in power, in prosecuting the war for the Union. And few men in Centre county, and no man in his own immediate neighborhood, exerted a larger influence in procuring volunteers for the Union army. But he never was a politician in the modern application of that term. The civil offices which he held sought him, not he the offices. His known sound judgment, integrity, and personal popularity, recommended him to nominating conventions, and to the suffrages of the people. Judge BOAL was often called upon to attend Presbyteries, Synods, and General Assemblies, in all of which he was recognized as a judicious counsellor.

Such was his reputation among his neighbors for sound judgment and integrity, that he was frequently employed as executor and administrator of the estates of deceased persons, knowing that any amount of property, or of funds, would be safe in his hands and under his management.

The prominent points of Judge BOAL's character were, soundness of judgment and eminent discretion; kindness to the poor, and liberality in giving to all benevolent objects; a true and practical

love of his country, willing to make sacrifices for the public good; social in his habits and the most engaging kindness in all the relations of life, he was universally beloved and respected in his immediate neighborhood. Scarcely any citizen could have died whose loss would have been at the time more generally felt and regretted.

Mr. Boal was twice married. His first wife was Miss NANCY JACK, who died in 1843. His second wife was Mrs. ELIZABETH JOHNSTON (formerly Miss E. WILLIAMS,) to whom he was married December 31, 1844. She still survives. By his first wife he had four sons and three daughters; by his second wife a daughter and a son. One son died in the army; he was killed in battle or died of camp fever during the progress of the civil war.

It is scarcely necessary to add, that Judge Boal was a man of decided piety. For wherein is true piety manifested but by a conscientious and exact fulfilment of duty in all the relations of life. He loved the church and was foremost in all things that pertained to its advancement. He was a man of prayer, and very active in times when there was any special interest in the congregation on the subject of religion.

HON. JOHN KERR.

MR. KERR was a native of Huntingdon county, Pennsylvania, born near to the town of Huntingdon, April 1, 1796. His father was WILLIAM KERR; he came from Ireland, and married a Miss Woods, who was probably a native of this country. JOHN, their son, lived and died upon the farm on which he was born. His education was such as farmer's sons usually obtained in those times, only such as was to be obtained in the common schools, not however schools that were sustained by the State, but by the families in each particular district. If any one made more advancement in education than another, it was not owing to superior advantages in the way of a common education, but to superior diligence and aptitude, to receive instruction. As to his religious instruction it must have been faithfully imparted, if we are to judge from the manhood of the subject. The time when he made a personal profession of religion must have been early in life, for he was yet a young man when he was elected an elder of the church of Huntingdon. And yet, owing to the loss of records, the precise year in which he was chosen to that responsible office is not certainly known; but his name appears on the records of the Presbytery as the elder representing the congregation of Huntingdon, early in the year 1823, when he was only twenty-seven years of age; and almost continuously from that time his name appears on the minutes of the Presbytery as the elder representing the congregation. The congregation must have been scarce of elders, or Judge KERR must have been the leading member of session, which was the fact. In all matters pertaining to the church, whether its religious or secular interests, Mr. KERR always took a leading part. He gave his time and his money without stint to the church.

Such men are always honored with the pre-eminence, and deservedly so; and without envy on the part of their brethren. It was so with Mr. KERR, he was accorded a voluntary pre-eminence in the church, because he was so devoted to it in all its interest, sparing neither time nor expense. As an elder he was an example to all the members of the church in his punctual and unfailing attendance on all the means of grace, public, social, and private. When appointed to attend the courts of the church, as he often was, Presbyteries, Synods, and Assemblies, he made no excuse of the urgency of private business to excuse him from attendance. He always gave the preference to the business of the church over his own private concerns.

As a counsellor he was an invaluable aid to his pastor. The Rev. JOHN PEEBLES, during whose pastorate Mr. KERR served in the eldership, told the writer that he was in the habit of consulting Judge KERR in all cases great and small, about which he had doubts, and always obtained light and aid from his counsels, whether the matters pertained to his own private business, or to the business of the church. What a pleasant consideration it is that God always provides one *John Kerr* for almost every congregation, on whom the pastor can rely on all occasions. Mr. KERR was appointed one of the Associate Judges of the county of Huntingdon, as is believed, by a Governor who was not of the same party in politics with himself, but who knew him well, having resided in the same vicinity for many years. If so, as we suppose, it was a deserved compliment to Mr. KERR's integrity and intelligence.

Judge KERR was married twice. His first wife was Miss SARAH WOODS, a sister of the late Rev. Dr. JAS. S. WOODS of Lewistown. She lived but a short time. He afterwards married Miss MARY C. WILLIAMS, a daughter of Rev. Dr. JOSHUA WILLIAMS of Cumberland county, Pa., by whom he had eight children, all of whom are now dead except CORNELIA M., wife of the Rev. JAMES A. REED of Springfield, Ill.

It is remarkable that within the space of three years after the father's death, the whole family of children were removed by death, except the one above mentioned. Judge KERR died of typhoid fever, August 30, 1855; and JOSHUA, his second son, died March 24, 1857—HENRY, the oldest, June 26, 1857—and JOHN PEEBLES KERR, died February 23, 1857. And in 1858 a daughter, named ELLA, died.

HENRY and JOSHUA had just graduated at Lafayette College, and JOHN was at school at Mt. Joy.

Mrs. KERR died at Wooster, Ohio, at the residence of her son-in-law, Rev. JAMES A. REED, February 17, 1867. The family are all resting in the old grave yard at Huntingdon. The name of Judge JOHN KERR is still savoury in all this region; and together with the name of that man of God, the Rev. JOHN PEEBLES, will be held in lasting remembrance by the congregation and people of Huntingdon. They lie together in the same cemetery and will rise together to meet their Lord in the air at his coming. That love and friendship which was unbroken on earth is renewed and perfected in heaven.

HON. JONATHAN M'WILLIAMS.

MR. McWILLIAMS was born in Spruce Creek Valley, Huntingdon county, Pa., in 1797. He was of Scotch descent. His parents were members of the Presbyterian church. He spent his youth and part of his mature years in working at a mechanical trade; but latterly lived on a farm of his own, on which he principally raised his family. Married in 1819 Miss ESTHER BORELAND, who was a native of the same valley, and the same year joined the Presbyterian church. In 1827 he was elected a ruling elder of the church of his childhood; in which capacity he served them with fidelity till within five years of his death, at which time he removed out of the bounds of the congregation. His eldest daughter was married to the late Rev. THOMAS STEVENSON, who after the death of her husband resided in McVeytown, Mifflin county, and this was the chief inducement to Mr. McWILLIAMS to remove there to spend the last years of his life. He was twice elected to the State Legislature from Huntingdon county, and served during the years 1842 and 1843. He was also elected an associate judge of the county. He enjoyed in the highest degree the confidence of the community among whom he spent almost the whole of his life. His intelligence, piety, and public spirit, commanded the esteem of all who knew him. He was a great reader; collected a large library of standard works, and became possessed of a very general information. His face was always set against wrong; and he employed his pen frequently in the inculcation of virtue, and in the defence of christianity. He early enlisted in the cause of temperance, and spent both time and money in urging forward the reformation, both by speech and by the press. His piety was marked by simplicity and humble trust. He was an example in all the relations of life. As a Presbyterian, and especially as a Presbyterian elder, he was sincere and intelligent in his adoption



HON. JONATHAN M^c WILLIAMS.

of the doctrines of the Confession of Faith, and the catechisms, and tolerated no departure from them, in those who professed to adopt them. It was always known where Judge McWILLIAMS would be found when matters of doctrine were involved. And he was true to the State as he was to the Church. He was eminently patriotic. He lived through the late civil war in behalf of the Union. He at once took the part of the Government, and gave his youngest son to the army, who was killed at Antietam. More young men volunteered from Judge McWILLIAMS' immediate neighborhood, and more of them fell in the service, than from any district of the same amount of population in any part of the State. The following extracts are taken from a copy of the *Huntingdon Globe*, published two weeks after his death:

"He had lived his threescore and ten, and they were years of industry and usefulness, to himself, to his Maker, and to his fellow-men. Few men took as active a part in the temperance reformation, which originated in this country in his younger days, and with which he at once became connected, and fought manfully against great opposition, and when none (few) were found to aid him."

Again, "He was not only a philanthropist, but a patriot. During the rebellion his voice and pen were alike active in diffusing the spirit of patriotism, and his appeals were earnest and soul-inspiring. He had many friends, for he had befriended many; and they, with us, will revere the memory of his acts of kindness and devotion."

Judge McWILLIAMS raised a family of sons and daughters, all of whom while living were members of the church, save one; and one of whom became an elder of a Presbyterian church, efficient and beloved, but was removed by death shortly after the decease of his father.

Judge McWILLIAMS' death was rather unexpected at the time it occurred. The sickness that took him away was only of five days duration. But the subject of death was not unfamiliar to him. Long before his departure, the prospect of his own leaving was a topic of frequent conversation. He always talked calmly of it. Death had no terrors for him. He knew in whom he had believed. The sickness of which he died was the only sickness of his long life. He died at McVeytown, Pa., September 2, 1870, in the seventy-third year of his age.

MR. JOSEPH GILLILAND,

MR. JOSEPH GILLILAND was a native of this country, though of Scotch-Irish descent. His father, JAMES GILLILAND, came from Ireland, and settled in Chester county, Pennsylvania, before the Revolutionary war. He served as a soldier under WASHINGTON, and died before the termination of the war from exposure and fatigue in battling for the independence of the country. He was a strictly religious and pious man, and said to have been an elder of the Presbyterian church.

JOSEPH GILLILAND, the subject of this sketch, was born within the bounds of Fogg's Manor church, Chester county, November 4, 1770. He married May 1, 1794, in Chester county, Miss CATHARINE COWDON; and removed to Penns Valley, Centre county, in 1805, where he immediately united with the Sinking Creek Presbyterian church, then under care of the Rev. WILLIAM STUART. He was elected an elder of this church in 1815, in which capacity he continued to serve till his death with great acceptance.

Mr. GILLILAND was highly esteemed as a citizen, as well as prominent in the church. In 1823 he was elected a county commissioner, in which office he served for the term of three years. He was also prominent in the management of township affairs; and was the counsellor and friend of the widow and the fatherless. His business, the greater part of his life, was farming. A son, writing of his parents, says:

"My father and my mother both having had Scotch-Irish Presbyterian training, adhered to it strictly in the training of their children. The child as soon as it could lisp was taught the Mother's Catechism, Apostles'

Creed, and talked to about God and the Saviour; and as soon as he could read, was required to commit to memory the Shorter Catechism; and every Sabbath evening, a part of the religious exercises was to answer the questions. I do not think that so long as I remained at home, a Sabbath ever passed without having this attended to."

Mrs. GILLILAND, the wife of JOSEPH GILLILAND, died, July 18, 1830, and in 1840, Mr. GILLILAND died on his farm at Egg Hill, Centre county, in the seventy-first year of his age. They were the parents of eleven children—seven sons and four daughters; of whom four sons are still living, and two of them are elders in the Presbyterian church.

HON. WILLIAM McCAY.

MR. McCAY was born in Scotland, but while yet a child his father removed to Claugher, County Tyrone, Ireland. There he spent his youthful days. He came to this country in 1801, landing in Philadelphia, where he married in 1803. He came to Tuscarora Valley, Juniata county (then Mifflin county,) in 1804, where he enjoyed the ministry of that excellent man, the Rev. JOHN COULTER, and in 1810 removed to Lewistown, where he connected himself with the Presbyterian church, then about settling as its pastor the Rev. WILLIAM KENNEDY. He was elected and ordained an elder in said congregation in 1811 or 1812. He was a man universally respected for his strictly religious character, conscientiousness, intelligence, and public spirit. He was a leading spirit in the church, in the town, and in the community generally. Brought up in the strictest principles of the faith and practice of the Presbyterian church, he carried them out in his life to an extent that would now be considered righteous over much. He would permit nothing to be done in his house on the Sabbath day that could have been foreseen on the day before, and provided for, and which was not absolutely indispensable. He would permit no victuals to be cooked, or dishes to be washed on the Sabbath. To boil the tea kettle, and make a cup of tea, with the setting on the table the cold victuals prepared on Saturday, was the amount of work he would permit in his house on the Sabbath day. And his life during the week, in his intercourse and business with the world, was in accordance with his sanctification of the Sabbath. How would these old Presbyterian fathers, could they rise from the grave, be surprised at the extreme looseness of their children in regard to the sanctification of the Sabbath. Mr. McCAY, as a member of the church, and especially as an elder, was the unfailing reliance of his

pastor. In all matters of doctrine or of discipline, he was as the right hand of the pastor. No member of the session had more, or even so much influence as Mr. McCAY, and it was always exerted to sustain the pastor, and the peace and purity of the church. As a citizen he was no less prominent and efficient. The town of Lewistown, of which he was long its chief burgess, owed most of its public improvements to his foresight, prudence, and diligence. He was known and honored as a citizen beyond the limits of the town, and even the county, in which he lived. He was a patriot, and at the time of the war of 1812, raised a company for the service of the country, and received a military commission from Governor SNYDER—marched towards the front, but the war ended before he was called to any active service as a soldier. He was made a justice of the peace by Governor HEISTER, a notary public by Governor WOLF, and associate judge of Mifflin county, by Governor PORTER. Who will not more appreciate the memory of these excellent Governors, that they were capable of honoring the character of this excellent man and citizen? He who was so faithful to his God, could not but be conscientious in any trust committed to his hands. Judge McCAY died at Lewistown, December 13, 1841, in the 63d year of his age. His family, so far as known to the writer, consisted of two sons and one daughter, who lived to maturity. His eldest son died before his father; and the younger became a minister of the gospel, in connection with the Presbyterian church; settled soon after his licensure in Clarion county, Pa.; volunteered as a chaplain during the war of the rebellion; and died at Lewistown on his way home from the army, in 1862, of disease contracted in the service. The Rev. DAVID McCAY, of Clarion county, was a son worthy of his parentage. He was buried in the cemetery of the church in Clarion county, which he served with unabated acceptance till the last.

The following letter was written by an early friend of the Rev. DAVID McCAY, sometime after the notice of his death reached him. It is dated—BUELL's army, near Cumberland river, Tennessee :

"It is with profound sorrow that in this far-off country, I have read the obituary notice of the Rev. DAVID McCAY. And I cannot but ask the privilege of saying one word in memory of a man, who, perhaps, above all others within the circle of my acquaintance, led a spotless and blameless life. Amiable in his disposition, and possessing a mind of high order,

he, early in life was looked up to by his companions as a counsellor, guide and friend. The few of his school fellows and playmates of the Juniata, that are left, will remember with lively gratification the many kind acts of friendship bestowed upon them by their departed friend; and that while they had sparring and occasionally childish quarrels, yet never with DAVID McCAY. His gravity of deportment, and equanimity of temper never carried him into excitements, or lured him into the paths of mischief. Others may have tasted the fruits of their neighbor's garden without the owner's permission, or the watermelon that could only be had by a violation of one of God's commandments, but which too often is looked upon as a youthful indiscretion, but none of them by the subject of this article. Religion in early life had taken fast hold upon him. The example of a father, who, if he erred at all, it was by his rigid adherence to the gospel truths, which he did with almost puritanical rigor; or of a mother, who, with christian meekness, lay for long years prostrate on a bed of sickness, had its influence in forming the character of this most estimable man.

Forty years since, or more, there was but little church service of any kind in Lewistown, other than which was held in the old court house; that quaint old edifice that stood in the centre of the public square. Here, on each Sabbath morning might be seen those venerated fathers of the Presbyterian church, Mr. WALTERS, Mr. McCAY, and Mr. ROBISON, and indeed nearly the whole town, wending their way to hear the Rev. Mr. KENNEDY preach from the judge's bench; and here was the rite of baptism performed on DAVID McCAY. And in long after years, when the Reverend gentleman, by an appeal to be received into the ministry of the church, from which he had been suspended for many years, young McCAY, then but recently in the ministry, sat as one of his judges. In describing the scene to the writer, he spoke of it as one that caused in his breast emotions singularly painful, and yet gratifying, that his first pastor, then a penitent man, could, by his vote, be restored to the ministry, and could again go forth to preach the gospel of Jesus Christ. That vote was given, and that old man lived to call him blessed; and he once more returned to the town, where he had so long ministered, to find many changes, and some of them, alas! how sad.

That the subject of our sketch took a lively interest in the success of our arms, I can readily believe; and the fact that he followed the army of his country to the tented field, that he might minister to his dying countrymen, spoke of a heart in the right place.

Few ever passed to the tomb so well prepared to meet a righteous Judge at the last great day, and may the influence of his example be felt in long after years. Those of his schoolfellows who survive him, will remember how excellent he was in his class, how he excelled in his studies, and how readily he drank in knowledge. If by his weak voice he failed to attract

the attention of the lover of rhetorical display, yet he never failed to attract the interest of the attentive listener, as his discourses were clear and methodical, evincing a mind of no common order. His was not that of an empty bubble, but a depth of learning that to be appreciated, should be heard and studied with deep attention.

Farewell, friend of my boyhood days. Your spirit has found an eternal rest, and if in that unknown world, you are permitted to raise your voice in praise, that youthful voice that sweetly sang in the old stone church, was but a prelude of your heavenly music."

Died, in this place, (Lewistown, Pa.,) at the residence of Major M. BUOY, his brother-in-law, on the 4th day of June, A. D., 1862, Rev. DAVID McCAY, of Callensburg, Clarion county, lately Chaplain of 103d regiment, Pennsylvania Volunteers, (Colonel LEHMAN,) aged 44 years, 2 months, and 18 days.

Mr. McCAY contracted the disease of which he died, (typhoid fever,) through exposure in camp beyond Williamsburg, Va., soon after the battle at that place. His remains were taken to Callensburg for interment among his parishoners, where he was greatly beloved as a pastor. Callensburg was his first and only charge after he entered the ministry, a vocation which he adorned in life.

HON. EPHRAIM BANKS.

MR. BANKS was born in Lost Creek Valley, then a part of Mifflin county, now Juniata, January 17, 1791. He came to Lewistown in 1817, and was appointed prothonotary by governor Findley in 1818, serving three years, and commenced the practice of law at Lewistown in 1823. He was elected to the Legislature successively in the years 1826, 1827 and 1828. Mr. BANKS was a member, by election, of the Reform Convention which assembled at Harrisburg, May 2, 1837, and which framed the present constitution of Pennsylvania; adopting it finally at its sessions in Philadelphia, February 22, 1838. He was elected auditor general of the State in 1850, and re-elected in 1853, serving six years; and finally was elected associate judge of Mifflin county in 1866, which office he held at the time of his death, which occurred at his residence in Lewistown, January 6, 1871, aged four-score years, lacking eleven days. At the time of his death, the following notice of Judge BANKS was written by the editor of the *Lewistown True Democrat*:

“For more than half a century Judge BANKS was one of the leading men of Lewistown; and no man ever stood higher in public esteem, or commanded more generally the respect of his contemporaries.

Though an ardent democrat, and always firm in his political convictions, public confidence in his personal integrity, and qualifications for responsible positions, was such that, when before the people as a candidate for office, he invariably received a very large support from members of the opposing party. His walk and conversation everywhere, and at all times, were befitting his character as a christian gentleman. In every sphere of life he occupied a high position, whether as a citizen, or a member of the Presbyterian Church.”

But Judge BANK's life as a christian and a ruling elder in the Presbyterian Church, is most in accordance with our design to record.



HON. EPHRAIM BANKS.

He united with the Presbyterian church of Mifflintown, then under the care of the Rev. JOHN HUTCHESON as pastor, in 1814, being then in the twenty-third year of his age. As already stated, he removed to Lewistown in 1817, where he became connected with the Presbyterian church, then under the charge of Rev. WILLIAM KENNEDY. What time he was elected to the eldership is not now certainly known, as the records of that church previous to 1829 are lost, but he was an elder at that time, and the probability is that he was elected and ordained an elder in 1823, or 1824. He often represented the church in the meetings of Presbytery, and as often, perhaps, as any other elder, represented the Presbytery in the meetings of the General Assembly. He represented the Presbytery in the General Assemblies of 1832-35-48 and 55; and how many times besides, we do not know: and he was no inefficient member of church judicatories; his opinions were always looked for and respected, and he was always appointed on the most important committees. In the church at home, he was always as the pastor's right hand. According to his Scotch-Irish Presbyterian training, he was firmly settled in the well-known doctrines of the Confession of Faith and Catechisms of the Presbyterian Church. In the times that tried the faith and patience of the church, Judge BANKS was immovable in adhering to, and defending the good old ways in which the fathers walked, and the doctrines in which he had been taught. To the eldership of the church in general, and to such as Mr. BANKS in particular, the church is greatly indebted for passing safely through the scenes of trouble from 1830 till they culminated in division in 1838. He lived, however, to see the wide breach healed.

Judge BANKS was not only faithful in his position as an elder of the church, but refused not the humblest service, by which he could promote the cause of the Master. He was a diligent and faithful teacher in the Sabbath-School, till the infirmities of age compelled him to desist, and also shut him out from attendance on the public worship of the sanctuary; which was the greatest grievance of the last year, or years of his life.

"He died as only a christian can die." After a long life of usefulness on earth, reaching even beyond the age generally allotted to men, his spirit passed away quietly, its departure not even being marked by a struggle.

Immediately upon his death the members of the county court held

a meeting, and passed appropriate resolutions, of which our limits will only allow us to copy two :

“Resolved, That Judge BANKS possessed social qualities of the highest order. He was kind, gentle, and courteous, and a warm and true friend. But the crowning glory of his character was, that he was a sincere and devoted christian, and an humble yet earnest follower of the Divine Master.

“Resolved, That the court, with its officers and members of the bar, proceed in a body to attend the funeral of the deceased.”

The funeral took place on the Monday following his death. As a token of respect for the deceased, the banks, stores, and other public business of the town were all closed while the funeral ceremonies were being performed.



A. McAllister

HON. HUGH N. McALLISTER.

HON. HUGH N. McALLISTER was of Scotch-Irish descent; his great grandfather having emigrated from Ireland to Lancaster county, Pa., about the year 1730. His grandfather, Major HUGH McALLISTER, was born in Little Britain township, Lancaster county, in 1736. He enlisted as a private in Captain FORBES' company in the Indian war of 1763, and served faithfully until the close of hostilities. During the darkest hour of the revolutionary struggle, HUGH McALLISTER was the first man to volunteer as a private, to form a company for the purpose of reinforcing the shattered army of WASHINGTON. This company was raised in Lost Creek Valley, now Juniata county, and was commanded by Captain JOHN HAMILTON, the father of HUGH HAMILTON, Esq., of Harrisburg. The company joined the army of WASHINGTON the day after the capture of the Hessians at Trenton. HUGH McALLISTER was successively promoted to be lieutenant, captain and major. Towards the close of the war he was in command of the forces stationed at Potter's Fort, Centre county, and commanded an expedition sent to punish the Indians for depredations committed near the Great Island, where the city of Lock Haven now stands. At the close of the war, Major McALLISTER retired to his farm in Lost Creek Valley. He was married to SARAH NELSON, and raised a large family. Hon. WILLIAM McALLISTER, son of Major H. McALLISTER and SARAH NELSON, was born on the farm of his father in Lost Creek Valley, in August, A. D., 1774. He served as a soldier in the war of 1812; and was, for a long time, one of the associate judges of Juniata county. He was married to SARAH THOMPSON.

HUGH N. McALLISTER, eldest son of Hon. WILLIAM McALLISTER and SARAH THOMPSON, was born on the farm owned by his father and grandfather, in Lost Creek Valley, Juniata county, Pa., June 28,

1809. He lived at home and worked upon his father's farm during his minority, receiving such elementary education as the schools of the neighborhood afforded. He received his instructions in the rudiments of the classics from Rev. JOHN HUTCHESON, pastor of the church of Mifflin and Lost Creek. He entered the freshman class at Jefferson College, Canonsburg, in 1830, and stood so high before the end of the year as to be chosen by his society as one of its debaters, which honor, however, his modesty and timidity induced him to decline. He graduated in 1833, high in a class in which were many more, since distinguished in the church and State. As soon as he (Mr. McALLISTER) graduated, he commenced the study of the law in the office of Hon. W. W. POTTER, in Bellefonte. After completing the ordinary course of studies pursued by students in an office, he attended a law school, then conducted at Carlisle, by Hon. JOHN REED, president judge of that district, and author of "Pennsylvania Blackstone." In 1835 he was admitted to practice in the several courts of Centre county; and was at once taken into full partnership with Mr. POTTER, and the election of the latter to Congress soon after threw at once the whole labor and responsibility of an extensive law practice upon the young partner. The early death of Mr. POTTER while in Congress, left Mr. McALLISTER alone in the practice, to compete with one of the ablest bars in the State. As a counsellor he was always discreet, careful, and safe. As an attorney he was faithful, honest, and industrious. As an advocate he was earnest, zealous, and at times, impressively eloquent. He would embark in no man's cause unless thoroughly impressed with its *justice*, and then he battled as only a man of his temperament could battle for the *right*.

During the late war Mr. McALLISTER was one of the most earnest and zealous supporters of the administration. He was ever foremost in contributing means and performing work to secure volunteers, and in supporting the families of those who were in the service. Although far beyond the age when men are relieved from military duty, he raised a full company by his almost unaided exertions, was elected its captain, went into service, and continued till his place could be filled by a younger man.

Mr. McALLISTER never held many public offices. On several occasions, by different Governors, he was offered president judgeships, but always declined. At the Republican convention held for the purpose of nominating delegates at large to the convention to reform the State constitution, Mr. McALLISTER was one of the fourteen nom-

inated; and the nomination was equivalent to an election. He entered upon his work with the energy and zeal which ever characterized him. Unfortunately he did not limit his labor to his physical capacity to endure it. Towards the close of the Winter, his strength gave way under incessant toil, and he was compelled by his physicians to return home to rest.

After remaining at home for a few weeks, and his health being in some measure recruited, he returned to the convention at Philadelphia, and at once engaged arduously in its labors. He had over estimated his strength, for his intense labor brought on the disease, which in a few days terminated his earthly career. He died at his boarding house in Philadelphia, May 5, 1873, in the sixty-fourth year of his age. Upon the announcement of his death by the President, the convention adjourned till the following day; when appropriate resolutions were offered and passed in relation to the sad event; and glowing eulogies on the character of the deceased, were pronounced by many members of the convention, and a committee of seven appointed to accompany the body to its home in Bellefonte, and attend the funeral. At a meeting of the Bellefonte bar, and members of the bars of Clinton, Clearfield, and Huntingdon counties, suitable resolutions were adopted expressive of their sense of the great loss which they had sustained, in common with the community, the church, and the State.

As a citizen Mr. McALLISTER was always enterprising, public spirited, and patriotic. He was one of the projectors, the constant friends and liberal supporters of the Agricultural College of Pennsylvania, now the Pennsylvania State College. He was a friend of the common schools, academies, and seminaries, as well as Sunday schools. For many years he was the recognized head of the organization in the county for the promotion of temperance. As a neighbor, he was ever considerate, obliging and liberal. As a man, he was just, upright, and inflexibly honest. As a christian, he was sincere, faithful and most exemplary. For a long time he was not only a member, but an elder in the Presbyterian church of Bellefonte; and took an active part in the labors of the Session, Presbyteries, and General Assemblies. If he was not the originator of the scheme of ministerial sustentation, he was a very active friend to it. He was the chairman of the committee of the Presbytery of Huntingdon on sustentation, at the time of his death. The death of Mr. McALLISTER was as much a loss to the church as it was to the State.

Mr. McALLISTER was twice married—first to HENRIETTA ASHMAN ORBISON of Huntingdon, Pa., (sister of JAMES H. ORBISON, the Foreign missionary,) by whom he had seven children, four of whom died in infancy; and one, a daughter, died in 1866, at the age of twenty. Two daughters, MARY A., the wife of Gen. JAMES A. BEAVER, and SARAH B., wife of Dr. THOMAS R. HAYES, both of Bellefonte, survive their father. The first Mrs. McALLISTER died April 12, 1857; and on September the 12, 1859, Mr. McALLISTER married MARGARET HAMILTON, of Harrisburg, a granddaughter of Captain JOHN HAMILTON, under whom *his* grandfather served in the revolution, and daughter of HUGH HAMILTON. By this second marriage Mr. McALLISTER had no children.

Mr. McALLISTER was a remarkable man for his energy, industry, and indomitable perseverance. It was well for society that his purposes were all guided and controlled by moral virtue, patriotism, and religion. He never yielded to difficulties or discouragements in any cause which he undertook. His perseverance in regard to the establishment of the Agricultural College, is proof of this trait in his character. If any cause failed in the hands of Mr. McALLISTER, it was simply because success was absolutely impossible. His conscientious devotion, and laborious application to any work which he undertook, and especially to his last great work and trust, hastened the utter breaking down of a constitution already enfeebled by former labors. The sketch of his life may be closed with the concluding sentence of a speech of Ex-Judge SAMUEL LINN, at the time of his burial—"Now may we say of him, in view of his life, in view of his virtues, and in view of the manner in which he discharged every duty belonging to him, 'Well done, good and faithful servant.'"

JUDGE JOSEPH KYLE.

THE father of Judge KYLE was probably of foreign birth. He settled in Kishacoquillas Valley in 1767, near to the present site of the town of Milroy, Mifflin county, Pa. His family then consisted of his wife and one daughter. All his household effects were carried on horseback to the cabin which he had built for the temporary accommodation of his family. The subject of the present sketch was born there in 1781. His advantages in early life of education were very limited, being only a few months in a country school during the winter season. His father being a member of the Presbyterian Church, he was trained very strictly in its doctrines and discipline. His father's name, JOHN KYLE, appears on that famous call presented by the East Kishacoquillas church to the Rev. JAMES JOHNSTON in 1783. At what period of his life Judge KYLE connected himself with the church by a public profession is not definitely known, but it was early in life. In due time he married, and, in the course of years, became the head of a numerous family of sons and daughters. In 1830 he was chosen an elder of the church in which he was born and nurtured. By his father he was faithfully instructed in Westminster Confession, and the Catechisms Larger and Shorter, and intelligently received them in mature years, and zealously, in his place, defended them. He was very careful in the religious instruction of his own family. The Sabbath afternoons and evenings were always thus employed, unless providential circumstances prevented. The Shorter Catechism had to be repeated by every member of the family, who had arrived at years capable of so doing, on each Sabbath evening. And he was a very strict observer of the sacred hours of the Lord's day, permitting no secular work to be done on that day, but such as were of absolute necessity or mercy. It was no doubt his intelligent attachment to the doctrines of the Church, and his practical conform-

ity to its precepts, that pointed him out to his brethren of the congregation as a suitable person to bear rule in the house of God.

But he was not only esteemed and honored in the Church, but also in civil life. He was three successive terms chosen to represent the county of Mifflin in the State Legislature; and held the honorable office of associate judge of the county for a series of years.

Mr. KYLE will be long remembered in Mifflin county for his kindness as a citizen, and his irreproachable character as a man of God. He was a man of inquiring mind, sound and discriminating judgment. Resolute of will, and keen foresight, fitted him to act in all he undertook with great decision and energy of character, and with equal success. Whether in the private character of a citizen, or as a member of the Church; or in his public relations as an elder, legislator, or judge, his conscientious deportment and judicious counsels begat confidence, and commanded respect. He combined worldly industry with christian liberality, and was therefore permitted to see his children comfortably settled before his death. He died on the farm, and within a few rods of the place in which he was born, February 8, 1861, in the 80th year of his age.

As before intimated, Judge KYLE was familiar with the Scriptures, and the system of doctrine and form of government of the Presbyterian Church. His piety was humble and unassuming, leading him very often to pray in the language of the Publican, "God be merciful to me a sinner;" and to feel his chief encouragement to be, that "Christ Jesus came into the world to save sinners." But the best proof of his consistent piety is that he lived to see all his family consistent professors of religion.

